

The Methodist Magazine.

NO. 4.]

FOR APRIL, 1827.

[VOL. 10.]

DIVINITY.

INSTABILITY IN RELIGION: A SERMON,
BY THE REV. SAMUEL DOUGHTY,
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(Concluded from page 99.)

First. They will be found wanting in *faith*. By *faith* I do not mean merely that assent to the truth of revelation which constitutes the primary meaning of this word; nor that firm conviction of the truth of some particular creed which influences the views, and controls the charity of multitudes: but that faith which is explained by St. Paul to be "the substance of things hoped for, the evidence of things not seen;" which realizes both the existence and the possession of spiritual, invisible, and eternal objects. This faith is not a theory of the mind, a notion of the brain, which brings a false security to the soul, while the heart is left merged in its own corruptions, the submissive slave of every lawless passion, the victim of its own voluntary hallucinations. It is not an inert, powerless principle, exerting no control over the soul which it inhabits, shedding no light upon the path into which it would lead its subjects, and clearing away no difficulties that would oppose their career. Such a faith belongs to the double minded and the unstable; to the formalist and the Pharisee: hence, their doubts and fears, their guilt and wretchedness.

The faith of the gospel is a powerful, active, prevailing principle. It exists not merely in the understanding: it is deeply seated in the *affections*. "For with the *heart* man believeth unto righteousness:" and thus believers are represented as "obeying *from the heart* the form of doctrine which was delivered to them." It is the believer's moral strength; without it he is powerless. It clothes the weakest arm with conquering might, and inspires the coward spirit with an intrepidity unknown to it before. It is an operative principle which puts the whole man in motion. It purifies what is unholy, restrains what is exuberant, supplies what is deficient. It dispels the thick darkness that hangs around the soul: imparts vigour to the faint and weary: releases the captive struggling affections from their sinful thralldom: communicates a heavenly warmth to the chilled, the icy heart: it gives vitality to moral principle, elevation to moral feeling, and virtue to moral conduct. Under the influence of this faith the heart forgets its enmities, and every passion ripens into love: cold-hearted avarice is dissolved, and each selfish charity is turned, with amplitude, into the channels of universal benevolence: pride lowers his lofty crest, sinks into humility, and loses his very being: ambition for-

sakes his unsatisfied aspirings, and is lost in lowliness of heart : the love of this world gives place to the love of God : and the fading glories of time are cheerfully yielded for "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven."

This faith embraces Christ as its author : his righteousness as its specific object : his commandments as a rule of life : his glory as its grand and ultimate end. He that possesses this faith, has received Christ, depends on Christ, walks in Christ, lives in Christ. The kingdom of God is within him, and he possesses "righteousness, peace, and joy in the Holy Ghost." It is "an anchor to the soul both sure and steadfast, and entereth into that within the vail, whither Jesus the forerunner for us is entered." How evident is it that the unstable Christian possesses not this faith ; and it is equally evident, that, to the want of this faith he must attribute his instability.

Second. Being destitute of living faith, they will be found wanting in *holy practice*. "Faith without works is dead." It is the same, as far, at least, as practice is concerned, as if it had no existence. That body is dead in which no living spirit dwells. That is a dead root from which no living scions grow. A stagnant pool sends forth no living streams. In like manner we are led to conclude that a want of practical holiness is indubitable evidence of a defective, lifeless faith. All faith is operative. Even that of devils produces trembling. The awakened sinner believes in the *wrath* of offended Deity ; conscience smites him sorely, fear harasses him, and Herod like he does many things. The humble penitent believes in God's *forgiving mercy* ; he smites his breast, and weeps, and prays, and looks to Jesus. The faith of a justified believer brings peace to his soul, "works by love, purifies the heart," and leads him to "perfect holiness in the fear of the Lord." While the more comprehending, grasping faith of him whose "perfect love casteth out fear," contemplates higher objects, ranges a loftier sphere, and in the performance of its duty, is restricted only by what is impossible.

The unstable professor is defective in faith,—the only effective principle in Christian morals. This spring of holy conduct is, in his breast, weak and fluctuant : hence he "is unstable in all his ways." If you follow him to his closet, and behold him at his devotions, you shall see his lips move,—but the movement is mechanical : you shall hear his voice,—but not in the tremulous tones of penitence ; not in the soft and mellow accents of humble love ; not in the lofty, confident strains of faith, and joyful thanksgiving. His knees are bent, and his body bowed in the humblest posture ; but his soul is lofty, and his mind is wandering to the ends of the earth. He repeats over his cold and heartless prayer, rendered vapid and ineffectual by the encroachments of a thousand

needless cares. The *form*, indeed, is there,—but, alas ! the *spirit* is fled. Oh ! where is that “labour for the meat that endureth unto everlasting life ;”—that agonizing for entrance at the strait gate ;—that violence by which the kingdom of heaven is secured ! Where is the loud and piteous cry of Bartimeas—the tears of Mary—the widow’s importunity—the thrice repeated struggle of Paul—the wrestling of prevailing Israel—the effectual fervent prayer that availeth much !

How often do the cares of common life crowd out his duties ! Ah ! many a time the hour of prayer arrives—and passes onward, the witness of his neglect. The slightest pretext satisfies his offended conscience, and justifies his conduct to himself. The eye of vigilance is closed, the adversary approaches unperceived, and the well laid snare entangles his unsuspecting feet. He seldom retires from the busy world to shut himself up in the thoughtfulness of holy meditation. The “law of the Lord” is not his “delight :” it is not his “meditation all the day.” Alas ! his careless eye seldom rests on its sacred page : it lies by neglected and forgotten, and is made to yield its place to the frothy productions of sinful men. If he reads, it is not that its truths may probe his heart ; that its promises may strengthen his faith ; or that the glorious prospects which it opens, may gladden and encourage his soul. He practises not those lessons of ennobling charity which it teaches. His feet pursue not those paths which lead to the abodes of sorrow : he visits not the “fatherless and the widow in their affliction :” he becomes no angel of mercy to the sick and dying. His fertile heart invents the ready and specious excuse, and the neglect of these imperious duties gives him no remorse.

In his own dwelling there is no family devotion, except, perhaps, on the sabbath day : no family instruction, though his children are perishing through “lack of knowledge :” no family religion, though he professes the “name of Christ.” Whatever he does, is imperfectly done. His habits of piety are ill-formed and broken ; and his performances, even when pious and devout, are interrupted and transient. The religion of such a man wants uniformity, wants permanency, wants character. It must ever be like a morning cloud, and as the early dew it will go away. Faith is, indeed, the source of holy practice ; but holy practice strengthens faith. They mutually depend the one on the other ; they mutually enliven and adorn ; and each is necessary to perpetuate the existence and the efficacy of the other. Holy practice preserves the “conscience void of offence towards God and man ;” and a heart thus pure is confident and successful in its addresses to the throne of grace. From faithful fervent prayer, the Christian issues forth with humble boldness to the scene of duty ; and from his holy practice he returns the stronger for his triumphs, bearing back renewed confidence to the throne of grace. Thus a living

faith ministers to holy practice, and a holy practice ministers to faith. In the union of these consists the believer's peace and safety. They form around him a wall of defence that protects him from every foe. Under their influence he advances successfully and joyfully on his pilgrimage; and his "path is as the shining light, that shineth more and more unto the perfect day." But the commission of sin, nay, even indulgence in things whose lawfulness is doubtful, immediately impairs the strongest faith, and mars the greatest peace. It manacles the feet of duty, closes the lips of prayer, and deadens the moral sense. He who yields to sin, exposes himself to a danger whose ruinous extent, and final consequences, are not immediately apprehended. Where he will abandon it, or how far it will conduct him, notwithstanding his nicest calculations, and his firmest resolutions, it is impossible to tell. The descent into the depths of vice, though gradual in the beginning, is slippery throughout, and fatally steep towards its close. No man, in the commencement of his sinful career, ever intended that his passions should carry him so far. He did not, perhaps, design to exceed the boundaries of ordinary delinquency; and it may be that he proposed to himself a period when he would save his reputation from final dishonour, by a timely reformation. Ah! how deceitful are the counsels, how frail the resolutions, of a heart inclined to vice! Experience has taught us, that the commission of one sin paves the way for another; that indulgence gives the criminal passions strength. A spark embosomed in its bed of ashes, is feeble and harmless; exposed to the air it reddens, it glows, and its contact produces a destructive flame. If we would master our passions we must cease to gratify them. If we desire the extermination of sin, surely we should withhold the aliment which keeps it in being. It is easier to restrain our desires, and control our propensities entirely, than to regain the innocence which we forfeit by their indulgence, or to recover ourselves from the danger in which that indulgence will involve us. Ah! many a lapsed believer, by his inattention to these truths, has been thrown completely back into the criminal habits of a life which he had entirely abandoned. And how many unstable Christians, following the same fatal course, are "measuring back their steps to earth again!"—"Remember Lot's wife!"

Third. Let the unstable Christian honestly scrutinize his heart, and he will find that his affections are *earthly*.

The spirit of this world is a subtle spirit. It insinuates itself into the heart through the smallest openings of unbelief; it works upon the springs of natural affection; it conceals itself within the folds of necessary duties; it assumes the imposing appearance of domestic virtue; it receives the encomiums of the wise and the prudent of this world, and too often obtains that praise which is due only to real excellence.

This spirit may long hide itself in the hearts of the unwary, before its true nature shall be detected : and their declensions in holiness, resulting from this cause, will be attributed to any other than this. But no spirit is more hostile to the Christian's peace ; none strikes a deadlier blow at the Christian's virtue ; none sooner or more effectually lays his eternal hopes in ruins, than this self-same evil spirit : and, surely, none is dislodged from its strong hold with greater difficulty.

The love of this world implants in the heart that cherishes it, a secret disrelish for every Christian duty, and tinctures the most obedient spirit with disaffection. It marshals the most formidable difficulties before the lukewarm professor, and leads his captive feet with ease into the fowler's snare. Oh ! what an opiate to his soul to lull it into the deep sleep of spiritual death ! What a leaden weight to his faith, to drag it down from God ! What a darkening veil, to hide with fatal success from his eyes, every soul cheering glory of the heavenly world ! How it leads a man from the simplicity of the gospel ; from its humble habits ; from its meek and quiet dispositions ; from its self-denying spirit, and its holy practice, to a vain conformity to this trifling and sinful world ! Step by step, it leads him onward to sacrifice his devotional hours to its cares and pleasures ; to compromise with its pernicious principles ; and to bring God and mammon, Christ and Belial, together in the union of one unnatural embrace ! Oh ! who can wonder that such a heart should be destitute of spiritual good ; that every grace should wither and die under the blighting influence ; that peace should be a stranger there, and the "voice of the turtle be no more heard in the land !" "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils ; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." It is for these things that the "hope of Israel, the saviour thereof in time of trouble," is "as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night." These are the things which lead Jehovah to speak in the affecting language of the text, "O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it goeth away."

III. Let us pursue the inquiry.—What ought we to expect at the hand of God on account of this instability ? "O Judah, what shall I do unto thee ?"

Let us take into consideration our religious advantages. We have the sabbath, and the sanctuary, and the house of prayer, and the closet. The word of the living God is ours. That word which "converteth the soul, maketh wise the simple, rejoiceth the heart, enlighteneth the eyes," and which the good man takes as

his "heritage for ever." "A manifestation of the Spirit is given to every man to profit withal;" and that Spirit is ever ready to warn, to convince, to instruct, to guide us; and to take of the things that are Christ's and show them unto us. Jehovah "has sent unto us his servants, the prophets, rising up early and sending them." They "reprove, rebuke, exhort, with all long suffering and doctrine." They give us "line upon line and precept upon precept, here a little and there a little." The way is made plain and easy to our feet, so that a "wayfaring man, though a fool, need not err therein." We are "compassed about with a cloud of witnesses;" some are arrived in glory, others are on their way. The success of the one and the example of the other should encourage us to "forget the things that are behind, and reach forth unto those things which are before, and to press towards the mark for the prize of the high calling of God in Christ Jesus." The grace of God is the accessible fountain of every needed blessing. Jesus is the Captain of our salvation; and "angels are ministering spirits sent forth to minister to them who shall be heirs of salvation." "What," saith the high and holy One that inhabiteth eternity, "what could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

If we abuse—if we misimprove such blessings, what ought we to expect? Have we any reason to expect the approbation of God? Surely not; unless we can suppose him to take pleasure in sin and impurity; in an interrupted obedience; in a faith that sinks under every temptation; in a service that brings disgrace upon his cause, and furnishes matter for the triumph of his foes. Can he take pleasure in those who halt? hear his own words: "No man having put his hand to the plough and looking back, is fit for the kingdom of God. If any man draw back, my soul shall have no pleasure in him." Does he smile upon the unstable? "He that wavereth is like a wave of the sea, driven with the wind and tossed. Let not that man think that he shall receive any thing of the Lord." Are the lukewarm secure in his favour? "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." And dost thou think to please him with a mere show of piety? "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear. Wash you, make you clean; put away the evil of your doings; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "For I say unto you, except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in *no case* enter

the kingdom of heaven." And if God smile not upon us, can we be happy? can we prosper? can those prosper around us? Ah! if he but "hide his face we are troubled." "Your iniquities," saith a prophet, "have turned away these things, and your sins have withholden good things from you." For Jehovah "is of purer eyes than to behold evil, and cannot look upon iniquity."

Ought we not to expect his frown—his fierce displeasure? What have been his dealings to others? How did he deal with the Jews in times past, for their ingratitude, and forgetfulness of God; for their rebellions and idolatries? Listen to his fearful threatenings. "And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it." The fearful import of these words is, that they should be given up to barrenness and desolation; to misery and ruin. The accomplishment of these and similar predictions is bewailed by the plaintive Jeremiah. "The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation." He "hewed them by the prophets," saith Hosea, he "slew them by the words of his mouth." They are now a nation "scattered, trodden under foot, and peeled." They have been made "an astonishment, and a hissing, and perpetual desolations." No longer can it be said that "Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." The admiring eye no longer gazes enraptured on their magnificent temple, "the pride of the whole earth." No more shall they say, "See what manner of stones, and what buildings are here." "The abomination that maketh desolate" has been in their "holy place," and its proud walls have mouldered into dust; its deep foundations have been turned up with the plough, and "each distant age asks where the fabric stood." In vain the curious traveller searches the remains of the desolate scene, for some memento of its former glory. Nothing meets his inquisitive eye, but the ravages which time has added to the devastations of the infidel;—nothing responds to his solitary footstep, but echo's mournful sound, or the adder's fearful hiss. "The Sun of Righteousness" once rose upon that devoted land; but he hasted away with the meteor's rapid flight. While he sheds his cheering beams on many Gentile nations, thick darkness reigns on Judah's desolate hill. He hath hidden himself from their eyes; he hath shrouded his splendour,—he "hath covered himself with a cloud that their prayers cannot pass

through." Night has gathered her gloomy clouds over that land; and the pale crescent of the infidel, unattended by a cheering star, wades through the cheerless sky, the mistress of their dark destinies. Where the temple once stood in its glory, the mosque of the scornful Mussulman profanely rears its spires. The light from heaven is quenched in the thick judicial gloom, through which the waving crescent labours to transmit her sickly rays. Superstition hath mounted the throne : with one foot she tramples the cross in the dust, while truth lies mangled and dead under the other.

Where are the churches of the lesser Asia ? churches formed in apostolic times ; which Paul planted and Apollos watered, and God blessed with the abundant increase ? To them the faithful and affectionate John wrote his admonitory epistles, and pointed out the dangers into which their sins were leading them. Alas ! it may be said those churches exist no longer. They have been given to the Moslem for a prey, and they have languished beneath his devastating power. What remains of them suffices to tell that their "glory has departed ;" that Christianity has fled from their mouldering ruins to other lands.

Upon the pages of ecclesiastical history we see how the anger of God has blotted out of existence one church after another : how he has abandoned whole nations to the merciless scourge of Mohammed ; to the deep darkness of superstition and crime. And if we look but a little around us, we shall soon discover in our own land, churches that have fallen into the hands of the destroyer ; the voice of whose pastors has long been hushed in death : whose congregations have mouldered away ; and over whose melancholy ruins the demon of discord and destruction broods in malignant triumph. Others we can perceive whose "fine gold has become dim." The fervours of their zeal have subsided into the lukewarmness of formality : enmity against each other rankles in their hearts, where love was once the ruling principle : and dissension pervades their assemblies, where all was harmony and peace. Unity, the only bond of security, the only pledge of their prosperity, nay, of their preservation, has yielded to schism and separation ; and one member after another falling away, predicts the entire dissolution of the whole community.

Individuals have been visited not less severely. Some of you that are present, in casting your eyes over this assembly, perceive the vacant seats of those who once were "zealous for the Lord of hosts." Oh ! what love you entertained for their persons ! what confidence you reposed in their professions ! Their piety appeared lovely as the morning sky undarkened by a cloud : in their presence you lost all your significance ; and, when contrasted with theirs, your religion dwindled into nothing. But ah ! they are gone ! they listened to "the voice of the charmer."

and he seduced them to their undoing. Some of them are this day vagabonds upon the earth ; others are fallen into a sleep so deep, that a voice louder than that which first awakened them, will be necessary to arouse them from their fatal stupor ; while some, having finished their course, are gone down to the grave with all their guilt hanging about their souls. Oh, then, have we nothing to fear ? If such men have fallen, should we not tremble for our safety ?—" Let him that thinketh he standeth take heed lest he fall ! " As a church nothing can secure our prosperity, nothing can save us from destruction, but " holiness to the Lord." As individuals nothing can admit us into heaven, but a holiness that stands firm against the shocks of Satan ; that resists the allurements of the world, and despises vacillation ; that endures unto the end, brightening as we advance, until it loses itself in the purer holiness of heaven.

But suppose that in this life our instability shall go unpunished, and no marks of Heaven's displeasure rest upon us. Suppose that all the earthly desires of our hearts shall be satisfied. Let it be that we have become wise, and rich and honourable in the esteem of this sycophant world ; no moth corrodes our wealth ; no venomous tongue defames our reputation ; no adder nestles among the flowers of domestic bliss ; no worm of discontent preys upon the heart ; and no ominous cloud crosses the peaceful sky of the wide extended prospect of our happiness : every face greets us with smiles ; every hand bestows its welcome ; every heart proffers its friendship : the honours which are showered upon us to day, are but the precursors of the more glittering honours which to morrow will confer. Suppose we progress uninterruptedly on the ascending scale. Let it be that our little heaps of gold rise into mountains ; our rivulets of pleasure expand into oceans ; the circle of our fame widens till the last swell circumscribes at once the limits of man's abode, and the extent of his duration ; the firmament of our bliss brightens until it glows with the loveliest rays of sublunary glory ; every day decorates the scene of our pleasures with some new charm, until a terrestrial paradise arise around us ; and the last hour shall bring the consummation of every earthly hope, and find us without a want, without a single wish to disturb the serenity of this ideal scene. Suppose all this, and more if possible. But oh ! remember that the glories of time, of sense, are not the prognostics of eternal blessedness. Death dissolves the fairest fabric of earthly joy : he scatters, at a single cast, the honours of four score years : his impetuous blast sweeps furiously over the scenes of human grandeur ; and, in a moment, all is desolate. His ruthless hand tears from every human eye the veil that has obscured it, and delusion, error, falsehood, yield to the deep and lasting convictions of resistless truth. Then it will appear that the long calm of temporal peace

was but the slumber of the fearful storm destined to overturn every hope in dark despair. Oh! how deep, how bitter, how overwhelming the disappointment! Awakened to the fearful realities of its lost condition, the soul will roll its gaze with horror upon the eternal wreck that floats around. It will look back upon the faded visions of the past, with all the bitterness of deep and unavailing regret; upon the neglected opportunities, abused mercies, and blessings for ever vanished, with keen, excruciating, undying remorse. Upon the present, no ray of hope or mercy will shine. The eye will be presented with a dreadful, continued scene of sin and suffering. Millions of unhappy spirits will, it is true, surround the lost soul; but whatever relief may be obtained on this earth from companionship in suffering, the consciousness of this will not mitigate the agonies of the damned. Sympathy, too, may sooth our earthly sorrows; but ah, my God! the poor lost soul, torn, and rent, and agonized with its own accumulated, unmitigated woes, will weep only for itself! In hell the tender, better feelings of our nature will find no place. There no arms of love will intertwine us; no hand of benevolence will wipe our falling tears; no heart of charity melt at our distress; no fostering care will shelter us from calamity, or teach us to avoid it. Alas! there is no companionship in hell. The spirits of the damned present no point of friendly contact: all the kindlier feelings of the soul are in a state of complete and eternal revulsion. And should the poor ruined soul lift up its downcast eye to contemplate the future, how cheerless—how full of despair will be the prospect! No ray of hope transmitted through the darkness shall guide it to a better destiny:—*the ruin is ETERNAL!* “There remaineth for them,” nothing “but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries:” for “he that believeth not the Son shall not see life: but the wrath of God *abideth* on him;”—the wrath of that God who is a *consuming fire!* Oh, what will it avail us then, that we have been rich, or wise, or honourable? “For what will it profit a man if he gain the whole world but lose his own soul?”

To this doom, beloved, dreadful as it is, our backslidings may conduct us. Let us not disregard our deviations because they are small: “Behold how great a matter a little fire kindleth!” Neglect not the latent sparks of evil, lest the gusts of temptation blow them into a flame. Our danger is great; yet we may avoid it. We have grown cold, and barren, yet still there is hope. The love of Jesus—the tender compassions of God are not yet exhausted. There is still “forgiveness with” him “that he may be feared.” “He pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and

he will cast all our sins into the depths of the sea. O come, and let us return unto the Lord ; for he hath torn and he will heal us ; he hath smitten and he will bind us up. After two days he will revive us ; in the third day, he will raise us up, and we shall live in his sight. Then shall we know if we follow on to know the Lord : his going forth is prepared as the morning ; and he shall come unto us as the rain, as the latter and former rain unto the earth.—Amen. Even so, come Lord Jesus !”

BIOGRAPHY.

MEMOIR OF MR. ROBERT PENNINGTON.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—Some months since I forwarded to you a memoir of Mrs. R. Pennington, which you honoured with a place in the Magazine. I now forward to you a memoir of her aged and venerable partner, who lingered but a short time longer on the shores of time, and has followed her to his eternal reward. You will confer an additional favour on the friends of the deceased, by giving it a place, with the other, on your pages

Respectfully, yours,

DAVID STEEL.

Baltimore, January 7, 1827.

MR. ROBERT PENNINGTON, the subject of the following brief memoir, was born on the Eastern Shore of Maryland, in the year of our Lord 1754. His parents were members of the English Episcopal Church, in the *faith* of which he was educated.

At that early period of our history, evangelical principles, and the salutary influence they exert, had but a limited extension in our country ; and as is almost universally the case in newly settled countries, the morals of the youth of that period were very deficient. Into the prevailing vices of the times Mr. P. had the misfortune to be drawn. By what has been the ruin of thousands, *bad company*, he was led into those scenes of dissipation from which, if the grace of God rescue us not, we are conducted, rapidly and inevitably, onward in the highway to ruin. That grace it was his happiness not only to receive but improve. His was the peculiarly good fortune to be among the first to hear “the gospel of our salvation” proclaimed by the first Methodist preachers who visited our country ; and he heard not in vain. He was not disobedient to the heavenly vision. He yielded up his whole heart to the influence of the grace of God ; sought and found redemption in the blood of Christ ; boldly took upon him the profession of the faith of his gospel ; and was one of that little band of religious veterans, who were “bold to take up,” and “firm to sustain, the consecrated cross,” amid the peculiar trials and discouragements of that sanguinary and eventful struggle, which issued in the separation of this from the mother country.

This happy change in his religious views and feelings took place

in the 22d year of his age, and about one year after his marriage. His wife also participated in the pardoning mercy of God about the same time.

During the continuance, or immediately after the close, of our revolutionary contest, he emigrated to the northwestern interior of Pennsylvania. Here, in addition to the difficulties peculiar to first settlers, he had to encounter afresh the whole host of those absurd and childish, but violent and obstinate prejudices, with which Methodism on its first appearance was universally assailed ; for he was the first of this "new" and "strange" faith, who appeared in that part of the country. Soon, however, the salutary influence of his pious example and instructions began to be felt and seen. His neighbours were desirous to hear for themselves that gospel which had been so happily made, through faith, the power of God to his salvation. The preachers were accordingly invited ; nor did they proclaim to them the gospel of the grace of God in vain. A gracious revival of religion took place. In this good work our departed father was a powerful auxiliary. A class was formed, over which he was placed in charge ; and as a leader and exhorter his labours were peculiarly owned of God : and I doubt not there are many in the paradise of God, and many on their way thither, who, in the day of final reckoning, will be awarded to him for a "crown of rejoicing."

From this time he continued faithfully and successfully to discharge the duties of leader and exhorter, with the addition, during a good part of the time, of those of circuit steward, until forced from the ranks by severe affliction.

Like a large proportion of our primitive Methodists, he was a plain, common sense man. Of the extra advantages of education he could not boast ; nor in that age of our history did he appear to need them. For the success of his efforts he especially depended on the agency and influence of the Holy Spirit ; nor was this dependance vain.

He was a man of firm and unyielding integrity, and of genuine Christian courage. He feared the frowns of none ; wherever, or in whomsoever he met sin, he exposed it ; and when, through his plain, and sometimes severe manner, of correcting vice, he failed to gain the love, he seldom ever failed to secure the lasting confidence of all with whom in this or any other way he had intercourse. Indeed, such was his zeal, his piety, his uniformity, and consistency of character, and his attachment to the doctrines and discipline of the church, that no member in that section of it was more highly or deservedly esteemed.

His latter end was such a one as, from such a life of devotion to the cause of God, might have been reasonably anticipated. In it was fully exemplified that important rule of the divine administration, "they that honour me I will honour." His last illness

was peculiarly severe and protracted ; he bore it, however, with great Christian patience and fortitude. I visited him frequently during the early part of his illness, and always found him happy in the enjoyment of deep communion with God, rejoicing in hope, and humbly waiting the good pleasure of the Divine will. Thus he continued for little short of eighteen months, a striking example of patience and resignation ; an unanswerable demonstration of the sufficiency of divine grace to support under the most severe and acute afflictions. No very material change took place until the Thursday previous to his death. It then became evident that he was sinking rapidly, and that at most he could last but a few days longer. On the evident and near approach of dissolution, he gave the most unequivocal and satisfactory testimony of the peaceful and triumphant frame of his mind, and his entire readiness to meet his change. To his son he said, " I have not a *doubt* of my acceptance with God ; I enjoy an *abiding* peace." At another time, just before his departure, he said to his grandson, " I have a *constant* peace, and no *doubt* of heaven when I shall depart this life." In this most desirable frame, and in the fullest triumph of victorious faith, he, on the 22d of April, 1826, without " casting one lingering, longing look behind him," took his departure to the bosom of his God. " Mark the perfect man, and behold the upright, for the end of that man is peace." His funeral sermon was preached on the 23d of April, to a large and attentive congregation, by the Rev. John Rhoads, from Prov. xiv, 32 : " But the righteous hath hope in his death."

For the Methodist Magazine.

MEMOIR OF PTOLEMY SHELDON, ESQ.

THE subject of this biographical notice received his birth of respectable parentage, May 5, 1791, in Conway, Massachusetts. When he was about the age of ten, the family removed to Lima, Genesee county, New-York ; where he spent the subsequent part of his life, until the year 1818, when he formed a matrimonial alliance with the one who now feels an irreparable loss in his dissolution. Towards the conclusion of the year, he removed with his affectionate consort to the town of Gaines, Orleans county, where he continued until the conclusion of his useful life, March 24, 1826.

Among the leading features of this truly excellent man, was that of *industry* and *economy*, sweetly mingled with scriptural generosity. His time was very wisely divided between the cultivation of his fertile fields, and his yet more fertile mind. Nor was there any circumstance suffered to pass unimproved, calculated to facilitate the interest of the former, or heighten the glory of the latter. A well chosen library which yet remains, while the hands that used to employ it are palsied in death, bears testimony to the purity of his taste, and the abundance of his researches.

Consistent *choice of society*, connected with impartiality and affability of manners, constituted a second feature of his character. Such men as preferred wealth to character,—the gratifications of avarice to the honours of virtue,—and personal aggrandizement to the felicity of their fellow creatures, though treated with common civility by him, could not be numbered with his confidential friends. But his society he ever held in perpetual reserve for the enjoyment of the humble votary of the cross. Such, however, was his complacency to all classes, that he did not fail to secure the deep affection of all with whom he was associated. To this, the numerous tears that mingled with his tranquil dust, bear, in silent eloquence, a lasting testimony.

Nor are we to overlook, in this brief memoir, the *spirit of benevolence*, that characterized him from childhood to the grave. One instance out of the many, will show the benevolent manner in which he disposed of his pecuniary concerns. Some two or three years before his death, he began to devise a scheme of expending his property in that way by which he could render the greatest benefit to his fellow creatures. When his health began to decline, which was about nine months before his dissolution, he came to the determination to dedicate one half of his real estate to the church of which he was a member. He accordingly bequeathed one half of his estate to the “trustees of the funds of the Genesee conference.” Though this donation does not exceed perhaps a thousand dollars, still, inasmuch as it is the fruit of personal industry, and has been offered by voluntary benevolence; it shows a correctness of principle, and generosity of soul, that we hope may be a pattern with all into whose hands this paper may fall.

But his life, which was characterized with many excellencies, was *far less glorious* than the hour of his *death*. At the early age of ten, he became convinced that it was necessary to be ever in readiness for this awful hour. Nor was he altogether deficient in those means, which are calculated to secure so desirable an object. Yet, though he had many comforting hopes through the early part of his life, he did not fully comply with the requisition of the apostle, “come out from the world,” &c, until some time in the spring of 1824; at which time he was abundantly quickened by the grace of God, connected himself with the Methodist Episcopal Church, and was appointed to the charge of a class. From this time until the hour of his departure, each succeeding day seemed to witness his growth in grace, and increased preparation for the abode of the blessed. In short, such was the abundance of his heart, that were it possible to pen down all his expressions, it would swell a volume, that would be read with the deepest interest. But notwithstanding the depth of his piety, the extent of his usefulness both in civil and religious community, surrounded as he was by friends on every side, he was not free from disease, nor secure

from the arrest of death. A lingering illness, which was endured with Christian composure, tried his patience for nine months, before he was suffered to bid adieu to the woes of life. About five weeks before his departure, when all hopes of his recovery were given up, he commenced sending for all with whom he had any secular concerns, saying, that he wished to close his *temporal*, as well as his *spiritual business*, that his widow might not have this as a burthen, among the pains of her bereavement. Nineteen days previous to his death, he had a very extraordinary exercise of mind, by which he was convinced that he had but a short time to survive. He therefore chose the man to make his coffin; selected the one to preach his funeral sermon; and pointed out the form of his burial, with all the composure with which a man ever gave charge to his surrounding offspring. Though at this time he was very weak in body, still he wished his table set as usual, and all the members of the family called, that he might once more eat with them, and ask the blessings of heaven to rest upon them after he should be taken to mingle in their circle no more for ever. It was a season of the deepest interest. After addressing them in the most affectionate manner, he took a cracker and divided it with his wife, saying, "Take this, my dear Polly, and let us eat it together, as the last token of our unfeigned friendship. We have been one in heart and mind, in life, and I trust we shall soon be one in the kingdom of our God." The scene was too much! Pale and silent, his affectionate companion, for a season, was unable to receive her share. All joined her in general sympathy. *His* countenance only was cheerful. But while unutterable anguish was written in every feature around the frugal board, *his* enkindled into a *smile*, in view of the glories which were just before him. In this frame of complete composure, with frequent acclamations of joy, he continued to suffer the remaining eighteen days, and at last, in calm repose, closed his eyes upon the things of earth, and went, as we humbly trust, to the enjoyment of the blessed in heaven, "where the wicked cease from troubling, and the weary are for ever at rest."—Reader, may it be thine to hail him on that peaceful shore!

JOHN COPELAND.

MISCELLANEOUS.

From the Imperial Magazine.

ON THE SUPERIOR EXCELLENCE OF CHRISTIANITY,

Compared with other Religious Systems, arising from its influence on the Human Character in the present Life.

"The Saviour comes! by ancient bards foretold;
Hear him, ye deaf! and all ye blind, behold!
He, from thick films shall purge the visual ray,
And on the sightless eye ball pour the day.
'Tis he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear.
The dumb shall sing, the lame his crutch forego,
And leap exulting like the bounding roe.

No sigh, no murmur, the wide world shall hear,
From every face he wipes off every tear." Pope.

AMONG the different characteristics by which the human is distinguished from the brute creation.

one of the most obvious is, that the former is capable, the latter utterly incapable, of engaging in devotional exercises. Notwithstanding the degeneracy which has been entailed on the human race by the apostasy of Adam,—there is an undefinable something existing in the bosom of every individual, which occasionally leads him to abstract his meditations from tangible concerns, and fix them on subjects which relate to his own origin, existence, and destiny.

As a natural consequence of the depraved intellect of man, a great variety of religious systems has obtained among nations ignorant of the Christian revelation, and likewise among individuals, who, though acquainted with its theory, have rejected it as a spurious dispensation. Every person has had his own theological creed, differing in some respects from the creeds of his fellow men; but as some doctrines, deemed of considerable importance, have met with the cordial assent of a greater or less number of individuals, these have been embodied into systems by persons of superior intellectual acquirements, and proposed to the world with the view of obtaining fresh accessions of proselytes; and, from the congeniality of these doctrines to the depravity of human nature—the persevering industry which impelled their respective emissaries to surmount physical and moral obstacles, and the compulsory measures which in many instances they have adopted for their more effectual dissemination,—myriads have rallied round their standards, and become their avowed disciples. These facts are painfully illustrated in the extended dominion of the Chinese, the Hindoo, and the Mohammedan theological systems.

But notwithstanding the great diversity of opinion which distinguishes these creeds, there are some important points on which they all agree. These are the doctrines, that some superior Power exists—that mankind have somehow or other offended this superior Power—and that in order to his reconciliation it is indispensably necessary to have recourse to some expiatory exercises.

Without referring to the immediate bearing of Christianity on a future state, I shall confine myself at present to its decided superiority over every other religious system, regarding the influence it exerts on human character in the present world, as this superiority is evinced in the exemplary lives of its great Author, and first promulgators—in the beneficial change it produces on the human mind—and in the reformation it produces in the external conduct.

I remark then, first, *that the superior excellency of Christianity compared with every other system of religion, is displayed in the exemplary lives of its great Author, and first promulgators.* The character of Christ presented us by the evangelists, is one of the most amiable and exemplary the human mind can conceive. From his first appearance before us, to the moment in which he expired, he incessantly applied himself to offices of charity and mercy. All cases of deep distress which were brought under his eye, he graciously vouchsafed to relieve. He caused the blind to see—the deaf to hear—the lame to walk—and the widow's heart to sing for joy. Nor was his heart untouched with feelings of compassion, while his hand administered relief. He cordially sympathized with the temporal and spiritual distresses of mankind.

He wept over the grave of Lazarus, and shed tears of profound commiseration for the condition of the inhabitants of Jerusalem. While thus engaged in an unremitting and active course of genuine philanthropy, his personal conduct was irreproachable. During the whole course of his peregrinations on earth, his enemies could not justly charge him with having deviated in the slightest degree from the path of moral rectitude. On the contrary, the most decisive testimonies in his favour were given by some of those who were concerned in his crucifixion. Pilate washed his hands as a token of the innocence of Jesus, and audibly declared he could find no fault in him ; and the centurion avowed his conviction, that this was the Son of God. Indeed, the enemies of Christ and of his religion in our own day, generally assent to the truth of all that is recorded in the New Testament respecting the rectitude of his moral character.

In like manner we behold, in the demeanour of his apostles and immediate disciples, a much greater degree of moral excellence than the world has ever witnessed in the conduct of any other human beings. To the utmost of their power, they imitated the example of their illustrious Master. Wherever they directed their footsteps, the miseries of life fled before them. They administered to the temporal and spiritual necessities of all within the sphere of their labours. The ennobling principles by which they were guided and governed, and the exemplary conduct which they uniformly evinced, commended them even to their implacable foes, and elicited from them expressions of approbation. "These Christians," says the younger Pliny, who lived in the first century, "are a harm-

less inoffensive set of people, cultivating peace with all men, and are in all respects most virtuous in their conduct."

Now, it certainly constitutes presumptive evidence, at least, of the excellency of Christianity, when the conduct of its Author and first propagators was so exemplary as to call forth such expressions of approbation from their avowed enemies, who thus beheld the great principles of the Christian religion reduced to practice in their lives and conversation. They prohibited the commission of no sin which they did not themselves avoid ; and they inculcated no duty which they did not themselves invariably practise.

Now, compare with the conduct of Jesus and his immediate disciples, that of the author and first propagators of any other religious system, and the disparity will be obvious. In all systems of religion, the Christian excepted, it has been one of their peculiar characteristics, to allow certain indulgencies, or inculcate certain practices, diametrically opposed to the welfare of mankind, considered both in their individual and social capacities. The conduct, for instance, of Mohammed and his immediate followers, was habitually stained by consummate falsehood—the most detestable hypocrisy—excessive indulgence in animal gratification—and almost every other crime which debases humanity, and has a tendency to render it miserable. When policy dictated the utility of the step, they resorted to the most cruel persecutions their imaginations could devise ; and if their victims persisted in an obstinate refusal to profess the religion dictated to them, they were visited with the most excruciating kinds of death.

In advocating the superior excellency of the Christian religion, from the character of its Author, the venerable bishop Sherlock institutes a striking comparison between the conduct of Jesus and Mohammed. "Go," says he, "to your natural religion; lay before her, Mohammed and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands, who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelation and his divine commission to justify his lusts and his oppressions. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to the table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors, 'Father, forgive them, for they know not what they do.' When natural religion has viewed both, ask which is the prophet of God?—But her answer we have already had, when she saw part of this scene through the

eyes of the centurion who attended him at the cross; by him she said, 'Truly this was the Son of God!'"

The transcendent excellency of the Christian religion compared with every other, is evinced (secondly) in the salutary change it produces on the human mind. Every other system with which we are acquainted, affects in a beneficial manner only the external conduct; whereas the Christian religion addresses itself directly to the heart. In other ethical theories, there are certain propositions propounded, in the truth of which their intended disciples are required to profess their belief; but the greatest extent to which they can exert a favourable influence on their votaries, is merely to impose on them some partial restraints; and hence the advocates of Christianity fearlessly challenge the most determinate opponents of the religion of Jesus, to adduce one single instance, from the voluminous records of Heathenism, Hindooism, Mohammedanism, Deism, or any other system of religion, the Christian excepted, of any thing approximating to the phenomenon of conversion.

That some inconsiderable moral changes for the better, have occurred in the minds of the disciples of other religions than the Christian, we readily admit; but that these beneficial changes have taken place to any great extent, we absolutely deny; and where they have occurred, they are to be attributed to the concurrence of fortuitous circumstances,—not to the principles of the religion which those who were the subjects of them professed. But as soon as an individual cordially embraces the Christian religion, and feels its power, his mind experiences a thorough change. The reality, extent, and

beneficial nature of this change, the enemies of Christianity have never ventured to dispute. The man whose mind was formerly filled with rebellion against the Governor of the universe, and also with enmity towards his fellow creatures, is, by the transforming energy of Christianity, made to feel the glowings of the warmest affection towards them. His mind heartily sympathizes with every person in distress, and his efforts for the melioration of suffering humanity are strenuous and unremitting. The man who was naturally of the most ferocious and repulsive temper, is, by the power of Christianity, endowed with the most amiable and inoffensive dispositions. Instead of cherishing the desire of revenge when injured by his fellow men, he, like his great Master, forgives them, and prays that his Father in heaven may forgive them too. When the hand of adversity presses heavily on him, he does not give way to the feelings of discontentment; but maintains his habitual equanimity of mind. In one word, wherever the benign principles of the Christian religion are heartily embraced, their possessor is sure to breathe so amiable a spirit, that the unbelieving and dissolute, while they decidedly detest the religion by which this spirit is produced, cannot withhold from the spirit itself their unqualified approbation:—they secretly sigh after the attainment of such lovely dispositions of mind.

Nor is the salutary influence which the Christian religion exerts on the minds of its disciples, confined to the benefits which society derives therefrom: it is also the source of the most delightful and beneficial emotions to their own souls. Instead of feeling discomposed and exasperated, and medi-

tating revenge, when made the object of the malignant assaults of their unprincipled fellow men,—they enjoy the exquisite happiness arising from the emotions of commiseration and cordial forgiveness. Amid whatever circumstances of life, the experimental Christian may be placed;—however hardly he may be tossed and tried by the stern billows of adversity,—he does not merely avoid the *external expressions* of discontent; but *actually* possesses his soul in peace. He even rejoiceth in tribulation as one that findeth great spoil.

Nor does the felicity which the Christian derives from his religion, through the ever changing circumstances of life, forsake him on the approach of death. Even if in the mysterious operations of divine providence, it should become necessary that he should demonstrate the reality and strength of his faith, and his attachment to the religion he professes, by publicly sealing it with his blood, he readily accepts the alternative, and meets the terrors of the rack, the scaffold, or the stake,—not with that affected apathy or infatuated indifference with which infidels and others throw themselves into the embraces of death,—but with a profound persuasion of the important consequences connected with the article of dissolution, and at the same time with a heart felt elevated joy, approaching to ecstasy.—The history of the primitive Christians, and of the church of God in our own country, during the temporary ascendancy of Popery subsequent to the Reformation, furnishes us with ample illustration of this fact.

It may perhaps be urged by the enemies of Christianity, that “a man’s suffering and dying for his religion is no proof whatever of its excellency; or if it be, that on the

same principle we may argue the excellency of Deism and Atheism, for that both deists and atheists have suffered and died for their respective systems." We are aware that a few deists and atheists have suffered and died in behalf of their opinions. Three atheists did so in Italy in the seventeenth century, and one or two others have done so on similar occasions. But we contend, that this is no argument whatever for the excellency of their religions, for, taking deists and atheists in general, there is not one among ten thousand that will suffer or die for his religious opinions; whereas, there is not one, perhaps, among as many thoroughly established Christians, but will suffer and expire in support of his religion, should conscience dictate the necessity of the step.

We wish it, however, to be distinctly understood, that the excellency of the Christian religion is not argued from the mere circumstance of its disciples suffering and dying in its behalf; we ground our argument for its excellency, on the *manner* in which they suffer and die, when its interests require it. We fearlessly maintain, that Christianity alone can administer solid joy and happiness to the mind in the hour of affliction, and in the prospect and amid the workings of death. Those deists and atheists who have met a public death in support of their opinions, have, from their blasphemous imprecations and wretched conduct, left an indelible impression on the minds of the spectators, that instead of the joy and peace which Christians experience in the agonies of death, they were rather experiencing the commencement of anticipated miseries. They have indeed affected to smile, but it has only resembled the ghastly grin of Milton's fallen angels.

It has been farther urged by the enemies of Christianity, that from the same circumstances we might infer the excellency of the Pagan religion, for their historical records furnish us with numerous examples of its votaries voluntarily subjecting themselves to the most racking tortures, and of their meeting death in its most horrible forms. That such an argument as this, against the beneficial tendency of Christianity, should ever have been advanced, excites our astonishment. The circumstance of a heathen's voluntarily subjecting himself to excruciating pain, and a violent death, is the strongest argument that can be adduced to prove the pernicious tendency of his creed; for in the first instance he renders himself miserable, when his sufferings can answer no good end whatever; and in the second, he commits a species of suicide of the worst description; and were a religion which inculcates such appalling and horrible practices universally adopted, the consequences would be dreadful to society and the world. But confining our attention to the *state of mind* in which the heathens expire, we perceive, that, in ninety-nine cases out of a hundred, it is a state of misery. Their voluntarily enduring sufferings, and meeting death, is the consequence of what appears to them stern necessity, arising from a deep-rooted despair of being able in any other way to obtain salvation. The heathen's death resembles an infuriated maniac laying violent hands on himself: the Christian's is composed and happy, supported by an approving conscience.

The superior excellency of the Christian Religion, compared with every other, appears (thirdly) from the reformation it produces in the

external conduct. Wherever the principles of Christianity have been cordially received, we have seen a wonderful change effected in the conduct of those who have thus embraced them. However notoriously profligate and dissolute their manner of life may have formerly been, they are now led habitually to evince the most unexceptionable demeanour. We are far from saying, that no circumstance ever occurs in the life of the Christian, inconsistent with, and unworthy of, his religious profession. So long as man is in this life, he is in a state of probation, and through the infirmity of his nature, he occasionally deviates from the path of moral rectitude. But the general tenor of his conduct is such as to recommend itself to the approbation of all. He is honest in all his transactions of life; and is as much so when he knows the integrity of his actions will not be examined into, as when he is certain they will be scrutinized with rigour. The property of others, when committed to his care, he will manage as faithfully as his own. He most carefully guards against uttering an expression, which would either directly or indirectly injure the character of his neighbour: nor will he any more hurt him in his person, than he would unnecessarily inflict corporeal pain on himself. The claims of the indigent and miserable are never presented to him in vain. He cordially commiserates every individual case of distress which comes under the cognizance of his eyes or ears; and his hand promptly administers whatever measure of relief is in his power. Though he may possess the creatures of God in great abundance, he does not abuse them. He is habitually temperate and sober. He is the best master—

the best servant—a disinterested, ardent, and permanent friend.

Now, compare with this the morality of any other system of religion with which the world is acquainted, and say, on whose side, in point of sterling excellence, the superiority lies. The Mohammedan religion was written in characters of horrid cruelty, brutal sensuality, and human blood; and by these diabolical means it was at first promulgated, and has since been supported. Every species of immorality is still mournfully prevalent in those countries where the religion of the arch-impostor has acquired the ascendancy. Its dupes are addicted to habitual lying—to the grossest dishonesty in their various dealings, where there is any probable chance of escaping detection—and to intemperance and debauchery of the worst description. Accustomed to live in a state of polygamy, they sink their wives to the lowest depths of degradation, placing them in many respects on a level with the brutes which perish. In cases where any of their fellow men incur their displeasure, they have recourse to the most revolting modes of resentment,—inflicting on them the most excruciating species of torture which their malignant imaginations can devise. In short, whatever purposes they resolve to promote, they hesitate not one moment at the means by which they can be accomplished. The same remarks, with little qualification, apply with equal propriety to the influence exerted on external conduct by every other system of religion—the Christian excepted—which has ever been presented to the world.

It is customary for the votaries of Deism to exhaust their stores of eloquence in eulogizing the beneficial tendency of natural religion,

But what, it may be asked, is this natural religion? Not certainly that system of ethics which generally goes under the modern appellation of Deism; for whatever is salutary or excellent in it, is derived exclusively from that very book which they are continually traducing by the most glaring falsehoods; and to banish which from the world, they are using their united and strenuous, but futile efforts. There is something extremely disingenuous in this conduct of deists towards the Christian religion; for that knowledge, and those arguments, which they could never have derived from any other source than the Bible, and which they have nevertheless the effrontery to represent as the result of their own unassisted reason, are directed with inveterate enmity against that very religion which it is its exclusive aim to establish.

We readily admit, that in the writings of Socrates, and a few other ancient heathen philosophers, some traces are discernible of their belief in the existence of a Supreme Being, and of a future state of rewards and punishments. But it has been argued, with every appearance of truth, that some of the ancient heathen philosophers had obtained an acquaintance with the inspired writings of the prophet Isaiah, and that from this source alone they derived their ideas of the existence of a Supreme Being and of a future state. At all events, however, their religious system, and that of modern Deism, cannot be identified; for with all the respect which natural religionists of the present day entertain for the theological sentiments of some of the ancients, they must admit, that they believed in a plurality of invisible deities, and even worshipped as gods various parts of inanimate matter, under a

great diversity of forms. Now, rather than subscribe to the orthodoxy of that part of the ancients' creed, which recognises an indefinite number of inferior deities, and which invests various forms of inanimate matter with those properties and attributes which belong exclusively to God,—we presume our enlightened deists, of the present day, will candidly admit that there is no shadow of identity between their theological sentiments and those of the ancients.

Natural religion is that theology which is found in those nations only which have never, either directly or indirectly, come in contact with that divine revelation which is contained in the Bible. According to this definition of natural religion, we see its practical tendency abundantly illustrated in the various heathen countries of the present day. It is a dictate of natural religion in many of these countries, for human beings to prostrate themselves at the feet of those imaginary deities which their own hands have formed—to offer to these many costly sacrifices—to inflict on themselves some of the most painful torments,—and in innumerable instances, after having endured for many years, the most intense and varied tortures of which human nature is susceptible, to meet death in its most horrible forms. It is, in some parts of the heathen world, a part of natural religion, for mothers unfeelingly to drown their innocent and helpless infants in some mighty river; in other places, to give them to wild and voracious beasts to be torn in pieces and devoured; and in others, to place them on the funeral pile to be burned to ashes. It is a portion of natural religion, for husbands to accomplish the murder of their wives in the same revolting man-

her; and on the other hand, for husbands to meet with similar treatment from their own wives. It is, in one word, a part of natural religion to indulge in the most brutalizing sensuality—and to commit every species of crime which can render one man the scourge and terror of another.

Hideous as is this outline of natural religion, it is a correct one; and it is exclusively owing to the purifying and denobling influences of Christianity, that we, as a nation, are not at this day exhibiting to the world the same picture, in all its darkest and most terrific colours. The religion of Druidism, which for many centuries prevailed in our own country, was but another name for a system equally revolting as those systems which in heathen countries exist to this day; and reasoning from the philosophy of human nature, and the well accredited histories of other nations, we contend, that had it not been for the timely interference of Christianity in meliorating our intellectual and moral condition, we had been in the same or in an equally degraded state at the present moment. In the present history of our native country, and in the idolatrous and inhuman practices of those very men who vauntingly boast that they have discovered the existence of the Supreme Being, and the certainty of a future state of rewards and punishments, by their own unassisted intellectual efforts,—we should have seen a mournful demonstration, that the human mind, without the interposition of some supernatural assistance, is quite incapable of arriving at these conclusions. Thus, it is to Christianity alone that we, as a nation, and as individuals, are indebted for our great improvement in civilization, in morals, and in

intellectual acquisitions; and in precisely the same ratio in which we see Christianity prevail in its native purity, do we see nations and individuals illustrious and happy.

Admitting, however, for the sake of argument, that Deism is natural religion, and that it is derivable from the exclusive study of nature's works,—in what respects, it may be asked, does its beneficial influence on individuals and on society manifest itself? So far as we have witnessed its tendency from the conduct of its votaries, we are not disposed to rank it very high in the scale of ethics. The disciples of the Deistical theology have never been distinguished for their exertions in the cause of suffering humanity; nor for their exemplification in their own conduct of the great rules of moral integrity. It is among the prominent features of Deism, by making virtue subservient to expediency, to regard with feelings of the utmost callousness the varied miseries of the human race—to indulge to excess in intemperance and sensuality—to make warm protestations of friendship, and then to belie them, when inclination or convenience suits—to vilify with the utmost malignancy the moral character of an acquaintance—and to adopt such measures for depriving their fellow men of their property, when it can be done with any prospect of success, as outrage every emotion of humanity and sentiment of justice.

That this is a faithful delineation of the outlines of Deism, may be proved by the stern logic of unequivocal facts. The revolting scenes of the French revolution, which we shall not now attempt to specify, must be fresh in the recollection of all. They were entirely attributable to the ascendancy which deists obtained in the

government of that ill-fated country, and constitute a striking specimen of the beneficial influence which Deism exerts on human character. It is granted there were many atheists in France during this terrific period; but this does not at all affect the argument; for whatever imaginary differences deists and atheists may think they can recognise in their respective systems,—their practical tendency is invariably the same. And as human nature is the same in every age and country, if the principles of Deism were equally prevalent in our day and country as they were in France during its sanguinary revolution, the effects produced on society would be precisely similar.

We are aware, indeed, that there have been deists in the world of very amiable dispositions and moral conduct; but as there are exceptions to every rule, the few instances that can be mentioned do not at all affect our reasoning regarding the pernicious practical tendency of their system. Amiable dispositions and moral conduct, where they have been evinced by deists, have been either directly or indirectly derived from their intercourse with Christians. But in truth, *the more intellectual and candid* of deists frankly admit, that their theological sentiments, if generally prevalent in the world, would be fraught with the greatest misery to mankind; and on the other hand, that Christianity is the greatest boon that ever has been conferred on human beings.

Thus we have seen, that Christianity is the only system of religion which can elevate and render men happy in the present world;—and that every other system of ethics has an unavoidable tendency to degrade and render them miserable. It is Christianity alone that

can meliorate the civil and moral condition of those nations which are at this day full of the habitations of cruelty. It consequently follows, from every human consideration, as well as from the binding injunctions of its great Author, that it is the imperative duty of those who have participated of its blessings, to exert themselves to the utmost of their power, to transmit its salutary principles and doctrines to those who, in the mysterious dispensations of Providence, are destitute of them.

This is a labour of love, and a work of genuine philanthropy, in which even the deist and atheist might cordially unite with the Christian: for on the supposition that it is all a delusion, it has been proved, and they frequently admit, that it is a very beneficial one, and that it spreads the blessings of peace and happiness wherever it travels. And while the disinterested philanthropist looks forward to the arrival of that period when Christian principle and Christian practice shall universally prevail,—his mind is filled with emotions of the most exalted pleasure. Then vice, as if ashamed, shall hide its diminished head, and misery shall be banished from the earth to its native regions. Then shall the enraptured anticipations of the inspired prophet be more than realized;—"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs

of water. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Elgin.

J. G.

SACRED CRITICISM.

Remarks on 1 Peter iii, 18, 19, 20.

IN a former number of the Magazine was inserted a Letter from the Rev. James Creighton to Dr. A. Clarke, containing some critical remarks on the word *Hades*. According to these remarks, which are unquestionably founded in truth, this word is used to designate a state and place in the invisible world, where the departed spirits of men reside. In addition to the texts referred to and commented on in that letter, the one standing at the head of this article has occasioned no little controversy; and if what follows does not have the effect of setting the controversy at rest, it may perhaps remove some of the obscurity in which the text has been involved.

It may be proper to observe in the first place, that the text in question has been appealed to by two classes of people, who, though they differ widely in many leading doctrines, agree in citing this text to support their respective theories. The Roman Catholic supposes that Christ descended into this place to release those unhappy spirits who were there confined in purgatory. The Universalist believes that the text proves that all will finally come out of the prison of hell, because, as he supposes, Christ went and preached deliverance to those unfortunate captives. They both agree, it seems, in believing the prison spoken of to be a place of misery and punishment, though of a limited extent. To avoid both of these theories, most

of those Protestants considered as orthodox, give the text quite a different interpretation, by supposing that it means the Spirit of Christ preaching through Noah to the antediluvians previous to the flood.

The interpretation we have to offer, differs from all these. That the reader may judge of its correctness, we will in the first place, examine the meaning of some of the emphatical words on which the respective theories have been built. The word here rendered *prison* is not Ἅδης, (*hades*) which is generally translated *hell* in our version of the Bible, but which represents a state of separation in the invisible world, where it is supposed the righteous and the wicked are kept after death, (though according to Mr. Parkhurst it is so rendered in the Syrian version,) but it is φυλακη, (*Phulake*) from φυλασσω, *to keep* or *to guard*, and signifies a *guard, place of custody, or a prison*. In Acts xii, 10, it is rendered in our version, *ward*—"when they had passed the first and second (φυλακην) *ward*." In Matt. xiv, 3, 10, it is translated as in the text under consideration, *prison*—"For Herod had laid hold on John, and bound him, and put him in (φυλακην) *prison*." In Luke ii, 8, it is said, "And there were in the same country shepherds abiding in the field, (φυλασσοντες φυλακας, rendered here) "*keeping watch*." In Revelation xviii, 2, the same word is translated *hold*.

From all these places it plainly

appears that the word is used to designate a place of confinement; and that in most passages it represents a place for the safe keeping of such as were considered as criminals, either waiting for or already under sentence for some capital punishment. We may, therefore, safely infer, that in the passage before us, it represents a place of confinement from which no release was to be expected. Allowing the accuracy of this interpretation, neither the purgatory of the Catholic, nor the penal purification of the Universalist receives any support from this text.

The word rendered "preached," (*κηρυξεν*) comes from *κηρυσσω*, (*kerusso*) which signifies to *publish*, to *proclaim* as a *herald*—hence *κηρυξ* a *herald* is one sent to make a proclamation, whether the information be good or bad; and in the passage before us, Jesus Christ is most evidently the Herald intended.

Let us now state the entire passage, and endeavour to ascertain its meaning:—"For Christ also once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah."—From the plain reading of the passage it evidently appears,

I. That the "spirits in prison," here spoken of, were the spirits of the antediluvians, now confined in an *invisible prison* as a punishment for their disobedience, and not men *in the flesh*, as these unhappy people were before their destruction by the flood.

2. That it was the same Spirit, doubtless the Holy Spirit, with

which Christ was quickened after He was put to death in the flesh, that He went and preached to the spirits in prison.

3. That unhappy departed spirits are intended, and not probationers in the flesh, is evident from its being said they were *disobedient when, or while the long suffering of God waited* in the days of Noah. If the apostle had intended to say that the persons to whom Christ proclaimed himself were saved, it seems natural to suppose, he would have said that they were *obedient* to the heavenly call of God by Noah, and not that they were *disobedient*. Their disobedience appears to be contrasted with the long suffering of God, in order to show the justice of God in their condemnation.

It is manifest from Eph. iv, 9: that Jesus Christ "Descended first into the lower parts of the earth." He also said unto the thief on the cross, "This day shalt thou be with me in Paradise." Allowing our ideas of Hades to be correct, that it is not only a state in the invisible world, but also a receptacle for the departed souls of both the righteous and wicked, there is no contradiction nor inconsistency in supposing that during the period of his separation from his body, he went and proclaimed himself to both of these places, and announced his victory to both those in the *prison* and those in *Paradise*; for there is no necessity of supposing that there is a great *natural* distance between the residence of the wicked and the righteous spirits in the other world; as happiness and misery do not consist so much in the *place* they occupy, as in the *disposition* of their minds, and in their moral relation and assimilation to the Deity.

Allow, therefore, that the spirits

spoken of in the text were in the prison of misery, contiguous to the residence of the happy spirits—so near that they might, as did Dives and Abraham, converse together—and that Christ, when he “descended into the lower parts of the earth,” went as Κηρυξ, a *herald*, to proclaim unto them his complete conquest over the power of darkness, and to certify to them, by this conquest, the interminable state of their misery, as well as to the happy spirits the endless duration of their felicity—and you have a consistent interpretation of this very difficult passage of Scripture, without involving the idea of either the Catholic or Universalist purgatory, and without resorting to the strained and mystical interpretation of those who refer it to the preaching of Christ by Noah to *men in the flesh* instead of *spirits in prison*.

It is well known that the infernal spirits manifested a most determined hostility to Christ in the days of his incarnation; and though they were often, but always reluctantly, impelled to yield to his power and authority, they may have entertained a hope of finally triumphing over him; and perhaps when he died on the cross, they flattered themselves that his pretensions to a dominion over them were at an end, and therefore their own cause would triumph. To disappoint all these vain and malicious anticipations, Christ descended to their own regions, as the immortal herald of his own victory, thus affording them a demonstration

that, though he had been “crucified in weakness,” he yet “lived by the power of God;” that his exaltation as universal king was soon to be accomplished, and that therefore they, instead of exulting over him, as the anointed of God to an everlasting dominion they were subjugated to his yoke, having their condition unalterably fixed.

There is no intimation that Jesus Christ preached unto them glad tidings of peace, or that he proclaimed their deliverance from confinement. On the contrary, it appears from this as well as from other concurrent passages, that he went there as the herald of his own victory over death and hades, first showing himself to the inhabitants of the damned, and then “ascending far above all heavens,” “that he might fill all things,” hell, earth, and heaven, with the news of his complete and eternal conquest over his enemies, and the consequent safety and happiness of his friends.

This view of the above text of Scripture, being new, is submitted with much diffidence. If it should not prove satisfactory to the reader, as it does to the writer, it must be allowed to have the merit of harmonizing with the general voice of Scripture respecting the unalterable state of those unfortunate spirits who die in impenitence; and of rescuing an obscure passage of Scripture out of the hands of those who evince the weakness of their cause by attempting to prop it up by calling to their aid a text of so dubious an import.

From Jones' Catholic Doctrine of a Trinity.

Christ is OUR God.

2 Pet. i, 1. Through the righteousness of OUR GOD and Saviour JESUS CHRIST.

THE Greek is—του Θεου ημων, και Σωτηρος Ιησου Χριστου—the very same,

as to the order and grammar of the words, with the last verse of this epistle—του Κυριου ημων, και Σωτηρος Ιησου Χριστου—which is thus rendered

in our English version—*of our Lord and Saviour Jesus Christ*. And so, without doubt, it should be in the other passage, there being no possible reason why, *του Θεου ημων*, should not signify *our God*, as well as *του Κυριου ημων* *our Lord*. It is not my design to cast any reflection upon the wisdom of our excellent and orthodox translators (whose version, taken altogether, is without exception the best extant in the world) or to advance this as any discovery of my own: for the translators themselves have preserved the true rendering in the margin; declaring it, by their customary note, to be the *literal sense* of the *Greek*.

There is another expression, Tit. ii, 13, that ought to be classed with the foregoing. *Looking for that blessed hope, and the glorious appearing, του μεγαλου Θεου και Σωτηρος ημων Ιησου Χριστου; of our great God and Saviour Jesus Christ*. Of which a great man, deep in the Arian scheme, gives this desponding account—"Many understand this whole sentence to belong to one and the same person, viz. *Christ*: as if the words should have been rendered, *the appearing of our great God and Saviour Je-*

sus Christ. Which construction the words will indeed bear; as do also those in 2 Pet. i, 1. But it is much more *reasonable* and more agreeable to the *whole tenor of Scripture* to understand the former part of the words to relate to the *Father*."* As for the *whole tenor of Scripture*, it is a weighty phrase, but very easily made use of in any cause good or bad, so I shall leave the reader to judge of *that*, after it has been exhibited to him in the following pages. And as for the *reasonableness* of the thing itself, let any serious person consider, whether the doctrine of Scripture is not more *rational* under the orthodox application of these words, than under that of this author. For to allow, as he does, that *Christ* is *God*, but not the *great God*, is to make *two Gods*, a *greater* and a *lesser*, which is no very *rational* principle. And I make not the least doubt, but this author, had he been dressing up a system of *natural religion*, would have protested against a notion so absurd and impious. But when the *Scripture* was to be *dealt* with, he chose it as the lesser of two evils, the greater of which was the doctrine he had subscribed to.

* S. Clarke's Doct. of the Trinity, c. 2, § 1, 541.

SOUTH AMERICAN PRIESTS.

Extracts from Captain Head's Journey across the Pampas.

ON great days, the ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth-rug, always of the most brilliant colours, on which the lady kneels, with the black child behind her, but generally the churches are deserted, and nobody is to be seen in

them but a few decrepid old women, whispering into the chinks of the confession box.

Once a year the men and women are called upon to live for nine days in a sort of barrack, which, as a great favour, I was allowed to visit.

It is filled with little cells, and the men and women, at different times, are literally shut up in these holes to fast and whip themselves.

I asked several people seriously whether this punishment was performed *bona fide*, and they assured me that most of them whipped themselves till they brought blood. One day I was talking very earnestly to a person at Mendoza, at the hotel, when a poor looking monk arrived with a little image surrounded with flowers; this image my friend was obliged to kiss, and the monk then took it to every individual in the hotel; to the landlord, his servants, and even to the black cook, who all kissed it, and then of course paid for the honour. The cook gave the monk two eggs.

The priests at Mendoza lead a dissolute life; most of them have families, and several live openly with their children. Their principal amusement, however odd it

may sound, is cock-fighting, every Thursday and Sunday. I was riding one Sunday, when I first discovered their arena, and got off my horse to look at it. It was crowded with priests, who had each a cock under his arm, and it was surprising to see how earnest, and yet how long they were in making their bets. I staid more than an hour, during which time the cocks were often on the point of fighting, but the bet was not settled.

Besides the priests, there were a number of little dirty boys and girls. While they were arranging their bets, the boys and girls began to play, so the judge instantly ordered those who had no cock to fight to go out of the arena, upon which the poor boys and girls were immediately turned out.

From the Philadelphian.

THE STAR OF BETHLEHEM.

I WAS once sent for to converse with a young lady under serious impressions. When I entered the house, the aspect of each individual in the family plainly demonstrated that subjects of unutterable moment had full possession of their minds. With the smile of hospitality there was mingled an air of seriousness, which intimated of things superior to the trifles of time. But there was one—a lovely daughter, whose appearance differed from that of the other members of the family. All were kind, all gave me a welcome, all were respectful and solemn, but Esther was anxious. When the general subject of religion was introduced, she rose from her chair, walked to the window, and seemed to look out; but that she saw any thing I could easily venture to deny, for she was struggling to suppress the

strong emotions of her soul. "As I was standing here," said she, "a few evenings since, and looking at the sky, my eye was caught by the superior brightness of the evening star. I gazed upon it, and I thought of the Star of Bethlehem, which led the 'wise men of the East' to the new born Saviour. I thought that I had never made an offering to that Saviour. I felt that he was not *mine*, and I was wretched. The heavens lost their lustre, and every ray of the evening star as it glided to the earth, seemed to condemn me. I have thought of nothing since but my ingratitude to the Saviour who died for me—*what shall I do to be saved?*" The question was asked in a tone that proved it came from the heart. In such circumstances, advice was easy. "Come now to the Saviour," said I, "and he will not reject you."

The babe of Bethlehem is exalted above the heavens—a Prince and a Saviour to give repentance and the remission of sins. The hosts of heaven speak his praise. Come Esther and join their Hallelujahs.” The words seemed to comfort her. a little sparkle of hope lighted up the sadness of her countenance. But she did not dare—such a sinner as she was—then to repose herself on a transient thrill of happy feeling. I left her in the guardianship of Him, who humbleth him-

self to pity the broken-hearted, and to relieve the distressed. To God I commended her in prayer. In a few days afterwards she was found rejoicing with a tremulous hope in Jesus Christ; may she shine for ever in the kingdom of her Father. This is not a fancy piece, but a fact. It reminds me of the well known hymn :

“ When marshall'd on the nightly plain,
The glittering host bestud the sky,
One star alone of all the train
Can fix the sinner's wandering eye, &c.

AMERICAN BIBLE SOCIETY.

The following brief history of this Institution is taken from the January number of the Quarterly Extracts of the Society.

In the last number of the Extracts, it was suggested that we should give, in a series of articles, a view of what the American Bible Society had accomplished, and also a view of the alarming destitution of the Scriptures which yet prevails in our country, and throughout the continent. It might be said in a sentence, that since the formation of this institution, it has published about half a million of Scriptures, and that in our own country we have about 3,000,000 of people without the Bible, and that in Spanish America and Brazil nearly 20,000,000 more are without it.

But it is our intention to give something more than such a succinct statement. We design to show how this institution arose, how it has moved on from year to year, who have been its distinguished benefactors, what states have done most to promote its interests, and what auxiliaries and associations are now most active. As far as we shall be able to ascertain we shall then endeavour to show how many families in each state and county are still unsupplied with

the Bible, and what measures ought to be taken at once to supply the deficiency.

The American Bible Society was formed in 1816. For some time previous, individuals in various part of the country had felt the great importance of such an institution. The reports of missionaries travelling through the Western and Southern States, exhibited a destitution of the Scriptures, which increased the anxiety to have a National Society formed. The glorious and useful career which the British and Foreign Bible Society was pursuing, presented also another inducement to attempt this object.

On the 8th day of May, 1816, delegates from various parts of the Union, to the number of sixty, met in the Consistory Room of the Reformed Dutch Church, New York, and commenced the work of forming a National Bible Society. The scene was a new and a grand one. There were seen representatives from various parts of the Union, from nearly all the religious sects, unaccustomed to meet under the

same roof; some, in a measure, suspicious and cautious, others animated by the catholic scene, and all desirous to give a wide circulation to the Word of God.

Joshua M. Wallace Esq. of New Jersey, was chosen President of the Convention, the Rev. Dr. Romeyn, of New-York, and Rev. L. Beecher, of Conn. (now of Boston,) Secretaries.

On motion, it was *unanimously resolved*, "That it is expedient to establish, without delay, a General Bible Institution for the circulation of the Holy Scriptures, without note or comment."

A committee, consisting of Dr. Nott, Dr. Mason, Mr. Bayard, Mr. Milner, Mr. Beecher, Mr. Wright, Mr. Rice, Mr. Jones, Dr. Morse, Mr. Jay, and Dr. Blythe, was appointed to prepare the plan of a Constitution, and an address to the public on the nature and object of the proposed society.

After an adjournment of three days, the convention assembled, heard the constitution, first as a whole, then by paragraph, and which was then unanimously adopted.

A Board of thirty-seven Managers was next chosen, which Board soon convened at the City-Hall, and elected the Hon. Elias Boudinot as President of the Society, Dr. J. Mason, Secretary for Foreign Correspondence, Dr. J. B. Romeyn, Secretary for Domestic Correspondence, and Richard Varick, Esq. Treasurer. Twenty-three Vice-Presidents were also elected from among the most distinguished men of the different states, most of whom accepted their appointment.

The judicious constitution, and the able and spirited address which accompanied it, were widely circulated, and produced, as was hoped great results.

In the course of the first year of the existence of this National Society, forty-three Societies, previously formed in different parts, became its auxiliaries, and forty-one new auxiliaries were also organized. Six other Societies, although they did not become auxiliary, manifested their approbation of the General Society, by liberal donations. In the course of the first year, twenty-nine clergymen were made life members of this Society, by the payment of thirty dollars each by their respective congregations; one hundred and forty-eight individuals made themselves life members, by their own subscription of thirty dollars or more; and twenty-seven made themselves life directors by paying one hundred and fifty dollars; two hundred and forty-two persons became members, by a subscription of three dollars a year; and very many individuals made donations of greater or less sums. From the British and Foreign Bible Society, as a token of her attachment was received five hundred pounds sterling, besides copies of the several editions of their Bibles, together with reports and other documents, useful to the Society. The amount of money received during the first year was \$35,877,46. Such was the interesting beginning of this National Society. So numerous and powerful were its friends, and so generous its patronage, that it seemed every family in the Union must soon be furnished with the Word of God. But, although its friends and its means have been gradually increasing, (as we shall show hereafter,) such has been the increase of our population, compared with that of the patronage of this Society, that now in 1827 there is every reason to believe, that *three millions*, or one-fourth of

our population, are living without the Bible in their hands. There was never a time since the formation of this institution when its friends were called upon more loudly than at present, to supply the wants of our own people. And if we have any regard for those of the human family beyond our borders, there never was so *loud* a call as at *present*, to send them these sacred treasures. Our own Indian tribes are beginning to call for them. A box of Scriptures has been solicited, and sent the present year to the Osage schools, and another to those at Mackinaw; and, according to request, a part of the New Testament is soon to be printed in the Mohawk tongue. South America, as our readers know, is now ready to receive these long prohibited books by thousands; they are finding their way into schools,

prisons, and convents, and promise great good to those new republics.

At Bombay the New Testament has been recently translated, and means from some quarter must be furnished to print and circulate it among the tens of thousands who stand in need of it. At the Sandwich Islands and other places where preachers and school teachers have been sent, the work of translation is going on, and we must soon be called to furnish means for printing the Scriptures there. When we look at the wide fields which providence is opening for the circulation of his Word, and look at the receipts of the British and Foreign Bible Society, \$400,000 a year, we must feel that our people do not perform all *their duty* by giving \$50,000. Shall we not make a higher, nobler effort in this glorious cause?

ABSTINENCE FROM SPIRITS.

A correspondent of the Conn. Observer, says, I one day overtook my neighbour, who last year, practised entire abstinence in the use of ardent spirits. Well, said I, are you going to begin the year as you did last? Yes, said he. But have you enjoyed as good health the past year as you did formerly? Yes, I think better. Did

you work as well through the hot weather? Yes, quite. Have you no hankering for it when much fatigued? No, none at all. Food refreshes and recruits me more than spirits used to do. I thought his testimony ought to be made public; for no man among us is more industrious or labours harder.

From the Imperial Magazine.

ON THE IMPORTANCE OF COMMON SENSE.

THE man of reflection, who has had many opportunities of passing his time among literary men, as well as in reading, must often have been astonished to find how differently knowledge is applied by different individuals. It must have been often observed, that he who seems most intent upon the disco-

very of abstract truth; who pursues it through the almost inextricable labyrinth by which it is frequently enveloped, regardless of toil, and careless of repose, possesses at first no other incentive than curiosity. An aversion indeed to be foiled in his undertaking, and baffled in his enterprise, commonly fur-

nishes him with fresh alacrity and animation as he proceeds, and supplies him with a fresh stimulus to continue his exertions. But when, at length, his toil has been crowned with success; when his ambition has been gratified, and his wishes have received their accomplishment; instead of deriving from the discovery new principles of action, and rules by which to regulate his conduct, too often we find that all his expectations were visionary and futile; that what was intended to answer some exalted purpose, lies, when discovered, like a useless burden, amidst a chaos of abstract and general knowledge, unapplied, unnoticed, and for all valuable ends unknown.

Were we to turn our attention to the character, who, possessed of too little solidity to dig for truth, which he has covered oftentimes with rubbish, is careful only to catch at what floats upon the surface, and is to be easily obtained, we shall too frequently find, that *even this* trifler proposes to himself no real advantage from even the small portion of knowledge with which *he* furnishes himself. Such a man, no doubt, often supplies himself with a vast abundance of superficial knowledge, and is capable, perhaps, of saying a few words upon most of the ordinary topics of literary discourse; but the individual would be wofully disappointed, who should expect that his knowledge has furnished him with any thing more than a mere capability of talking. To expect to find any thing like accuracy of reasoning, and depth of thinking, or the application of information to the purposes of life, would be as unnatural as to suppose that we can reap where we have not sown.

If, however, the devout mind receive a tincture of melancholy in

thinking that the speculations of philosophy on the one hand, and the general information of the man of the world on the other, are so little used, in order to provide us with valuable rules for the regulation of our conduct through this stage of being; yet it cannot but be filled with gratification in thinking again how little they can be said to be absolutely necessary. The divine Being seems, in order that he might leave us no excuse for error, no palliative for wandering, to have ingrafted on our very nature, certain original principles, in consulting the dictates of which, we cannot deviate from the right path. The love of our kindred and friends, a partiality for justice, and an aversion to injustice, among many other things, seem such necessary ingredients in our nature, that no earthly power can eradicate or supplant them; and all these, in their results to society, are most beneficial and serviceable. However much the speculations and notions of philosophers have run counter to it, yet that which is usually called *common sense*, is perhaps of more importance to us, is more frequently called into requisition, and answers more valuable and useful ends than all the knowledge, all the erudition, and all the information, which we can collect together.

But valuable and serviceable as it is, in all the situations of life, a man who has read much cannot have failed to observe, that there is scarcely any thing which seems to have been more a stumbling stone to philosophers than common sense. From the times of Plato and Aristotle, down to those of Berkeley and Hume, innumerable systems and theories of philosophy have appeared upon the earth, but, as though they were capable of

being debased, by being rendered intelligible to any but those who were initiated into their mysteries, they seem to have been framed in direct variance to this principle. Of all the men that ever lived, no one perhaps has been more ambitious than Aristotle of veiling from vulgar eyes the secrets of philosophy, or has laboured harder to invest his theories with importance, by loading his abstractions with uncouth and difficult terms. He seems to have attempted, as a modern philosopher of eminence has remarked, to exert a perpetual dictatorship over the mind, and to render his government more extended and lasting over the intellectual faculties of man, than the ambition of his pupil induced him to attempt over their bodies. And the progress which was made towards realizing his ambition is astonishing, and affords us a wonderful proof of the length of time during which the mind may be kept in a state of vassalage and thralldom, by the dread of making an inroad on received opinions.

It was not until Des Cartes arose,—who, though he went not so far as one could wish, in overturning established notions, must notwithstanding be hailed as the great reformer of the philosophy of the human mind,—that the system which Aristotle had taken so much pains to bring to apparent perfection, became effectually questioned. Des Cartes, however, whatever may have been his merits—and no one will deny that they were exceedingly great—was infected in a great measure with the notion of Aristotle, that, by rendering his philosophy intelligible to the vulgar, he would be sacrificing its dignity and lessening its value. Powerfully as common sense pleaded for admission into his system,

he yet seems to have built it, and especially his theory of perception, in direct opposition to its dictates.

It is lamentable indeed to witness the illustrious Locke, little disposed as he usually was to submit to authority, or to acquiesce in opinions merely because they happened to be established, following almost in the same tract with Des Cartes. A man who is possessed with no more than an ordinary share of ability, would be incapable of measuring the vastness of mind which distinguished that noble man; and yet, little credulous as he was inclined to be, and candid and ingenuous as he was in all his speculations, did he take for granted a theory, than which none perhaps was ever invented more repugnant to the dictates of common sense.—It is evident, indeed, to every one, who has perused his justly celebrated essay, that even Locke himself at times was startled with the difficulty of reconciling the one with the other, and that he too often busied himself in suppressing and stifling the latter, when he should have called in question the propriety and correctness of the former.

One cannot indeed be surprised, who has paid attention to the crudities and anomalies which the mind of man is capable of generating, that when a theory was framed in such direct violation of the opinions of the generality of mankind, as was that of the ideal system—when airy speculations and fantastic notions rose superior to the genuine dictates of nature, and stifled her voice—that a farther step should be attempted in absurdity, and that it should be at last tried to make men doubt the evidence of their senses.

It is humiliating to see such a man as bishop Berkeley, who was of too excellent a character inter-

tionally to deceive, after having proved as he thought to a demonstration, that there was no such thing as a material world, gravely give out, that by proving it he had made a mighty reformation for the better in philosophy. When, however, Hume made his appearance, and reasoning conclusively as he did from the premises which had long been considered as indubitable, tried to make his followers believe that there was no such thing in existence as either matter or mind—that men had been amusing themselves with empty names, and indulging in groundless notions, and by these means to involve all in universal darkness and scepticism, it was time to call in question the accuracy of opinions which had received the sanction of so many illustrious men. To believe, in spite of the evidence of our senses, that we are surrounded with nothingness—that our supposed perceptions, of external objects are nothing more than the illusions of fancy,—and that upon what we have been accustomed to value ourselves so highly—our minds—have really no existence,—requires indeed a greater portion of credulity than what ordinarily falls to the lot of mortals. Such, nevertheless, are the results of the speculations of Berkeley and Hume: the one ventures to assure us that there is no such thing as matter: the other, with greater effrontery, would have us believe that there is no such thing as either matter or mind.

If, in departing from the testimony of common sense on this occasion, the only danger to be apprehended would have been the inducing men to embrace a system of folly and absurdity for truth, there would have been comparatively little danger in so doing: but it is plain this was not the only

danger to be feared: the evident tendency of the whole was to plunge the human race in scepticism. Our regard for the character of one of the abettors of this theory will not, indeed, allow us to suppose that he had any evil intentions in view, in countenancing and recommending it. But the utmost stretch of candour will not allow us to look in so favourable a light upon the other. It is impossible for any one who reads the whole of his works to mistake his aim.

Fond, nevertheless, as these two philosophers were of the system which they had cherished, and brought to imaginary perfection, one cannot fail to discover, from the perusal of their writings, that they oftentimes had misgivings respecting its correctness, and were disposed to doubt the justice of the result to which they had brought their speculations. We are authorized in saying so, from the labour which Berkeley employed to reconcile his philosophy to common sense; and from the frank acknowledgment of Hume, that it was only in the retirement of the closet and in solitude, that he could give implicit assent to what he there laid down. There were not wanting, in the course of the lives of both of them, innumerable occasions to set their practice in opposition to their theory; and firmly as they believed that matter had no existence, yet they exerted as much precaution as ordinary men in evading the dangers which might result from this source. Notwithstanding their belief in the truth of their speculations, neither of them acted upon it in the ordinary occasions of life, nor manifested their faith by acting consistently with it in their intercourse with their fellow creatures. In their communi-

cations with society, they laid aside their philosophy, forgot the abstractions of the closet, and spoke and acted in the same manner as the vulgar.

Little possible, perhaps, as it was for these celebrated theorists to make many converts to their system, from its manifest repugnancy to the testimony of the senses; yet it affords us a powerful example of the absurdities and follies to which the mind of man is capable of giving birth, and of the evils which naturally attend upon that theory of philosophy which is framed for the purpose of getting rid of what common sense would induce us to believe. Having constant occasion for it in the concerns of life, its Author seems to have bestowed it for valuable purposes, and to subserve some useful ends. One cannot indeed but feel regret and shame, that there should have arisen upon this earth, those who have thought it necessary to the beauty and perfection of their own systems, to shut out all indications of the work of Deity—to “annihilate, not only space and time,” but also every proof of the harmony and regularity attending his operations—to attempt to convince indeed their fellow mortals that they were the creatures of circumstances, and possessed only of an occasional and transitory existence.

Sunk as we are in ignorance, it would surely have been more natural and congenial to the feelings, had these authors, instead of trying to make us “reach a depth-profounder still, and still profounder,” and reducing every thing to emptiness and nothingness, endeavoured rather to instil into our minds an overweening pride, and given them an independent and eternal being. They are perhaps almost the only instances on record, of characters,

who, wishing—one of them at least—to establish universal scepticism, and to make men believe that they are not subject to the agency of a superior Being—that they are creatures without any relationship to others,—have done it by a process as degrading and humiliating as it is possible to conceive—a process which at once takes away all the dignity and all the honour which we have been wont to think the intellectual faculties possessed of. But so it is: fond of entering upon inquiries which we are incapable of conducting to a proper issue: ambitious of diving into the secrets and unravelling the mysteries which accompany the operations of Divinity, and wishing to fathom his counsels, without being possessed of the means of doing so, we get beyond our sphere of action, become immersed in difficulties, and “find no end in wandering mazes lost.”

One is really at a loss to know how it is, that common sense has rendered itself so obnoxious to those who have called themselves philosophers. It is surely no little honour to human nature, and confers no mean benefits, when even the untutored and unlettered find its dictates almost infallible. In every relation of life, if it be allowed to raise its voice, freed of the follies and prejudices with which it is too often attempted to be associated, it is almost an unerring guide, amidst all the difficulties, all the perplexities, and all the dangers, into which we may happen to be plunged. There are scarcely any possible circumstances in which it may not have a beneficial influence—no occasions when it may not, and ought not, to be called into requisition. Though incapable of entering alone into refined and abstract disquisitions, yet it is

this in which they ought all to centre. There may be points of morality, the solution of which require much niceness and discrimination, but it ought never to be forgotten, that even here common sense must necessarily be the supreme judge, the ultimate tribunal in this state; and the decisions which are pronounced contrary to its unsophisticated dictates, will be assuredly founded in error.

It should not be supposed, however, that in rating common sense thus highly, all learning and erudition are meant to be despised: nothing can be further from the purpose. On the contrary, all that is meant to be asserted is, that the latter, to be rendered serviceable and useful in life, must have its foundation in the former. Without this, genius may dazzle and sophistry may perplex, but we shall in vain look for a rule of conduct; we shall in vain endeavour to guide ourselves through the labyrinth in which we are oftentimes entangled in our course through life. We may be perhaps, sometimes, though not often, so circumstanced as to be incapable of knowing what path to choose—of telling how to steer our course: we may be placed in a situation of danger—

Dextrum Scylla latus, lævumque implacata
Obsidet: [Charybdis,

yet these are difficulties which are usually of our own creating, and may for the most part be obviated by using necessary precautions. But even here common sense is the surest and safest guide; and if we throw off all our notions of expediency—a principle very dangerous to morality, in the hands of human beings—we shall generally, if not always, be led to the legitimate and correct conclusion. To the man of reflection and seriousness, however, it is unnecessary to

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prove its value from what it has done, and still does: he can satisfy himself *à priori* of that fact, from a knowledge that it is an original part of our constitution, and from a persuasion that it must therefore be destined for some useful employment. That it should have been lost sight of by some, and traduced and vilified by others, is a proof, not that we are not in want of it, but of the weakness and short-sightedness of those who have affected to set themselves up as teachers of their fellow beings—

“For fools rush in, where angels fear to tread.”

It must be long yet before there will cease to be those who think that eccentricity of conduct, and a way of thinking and acting at variance with that which distinguishes mankind in general, is the height of wisdom, and who imagine that the further their speculations and philosophy are removed from the observation and understanding of the vulgar, the higher will they raise themselves in the scale of being, and the better they will prove that they are “fitted to hold high converse with the gods.” But these are characters who ought to be looked upon as anomalies in the species—as wanting a proper manifestation of rationality; they should therefore be left alone to their own vagaries, and should, to act consistently, be cut off from all intercourse with any but those who hold their tenets, lest they should, by evil communications, succeed in bewildering the brains of others beside themselves.

If philosophy will but condescend to keep company with common sense; if, instead of soaring above it, and trying to reach heights which are inaccessible to her, she will rather stoop and keep it as a companion in the advances which

she makes in science, she will merit, and will assuredly have, the regard and veneration of all intelligent and reflective men. From the errors which have been committed in severing them, and lowering the one in the same proportion that we have elevated the other, we may *now at least* be sure that they are compatible with one another, and ought to be united. Wisdom and learning are excellent, and the man ought to be covered with confusion who would say aught to depreciate either; but real wisdom consists not in framing schemes incapable of realization,—in attempting to invest fiction with the garb of truth, and in filling the world with paradox and inconsistency. On the contrary, it consists in a proper freedom of thought, but yet

not so free as to throw off all restraint; in maintaining a due spirit of inquiry and observation, but yet remembering at the same time that there are bounds beyond which it ought not to pass; and in constantly bearing in mind, that all the knowledge we may acquire, all the stores of literary wealth we may amass, ought to have one especial end in view—to “lift us from nature up to nature’s God.” By these means the world will be materially benefited, and common sense and philosophy, by going hand in hand, will mutually shed a lustre upon each other, and diffuse light and splendour, where darkness and gloom must otherwise necessarily dwell.

N. B. A.

London, 16th Aug. 1826.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

STATE OF MISSIONS UNDER THE DIRECTION OF THE WESLEYAN METHODIST MISSIONARY SOCIETY.

In the January number of the Magazine, we gave a brief account of the missions of our brethren in England, in some parts of India, and in Southern and Western Africa. And it is gratifying to learn, that the great work of evangelizing the natives of those countries, so long held under the iron yoke of heathen and Mohammedan superstition, is going forward, through the indefatigable labours of these and other men of God, who are engaged in the same common-cause.

The following extracts from the January number of the Wesleyan Methodist Magazine will show the state of the missions in other places.

Shetland Islands.—Letter to the Editor of the Wesleyan Methodist Magazine, dated Stoke-Newington, Nov. 12, 1826:—“Since I sent you the last communication from Shetland, I have received the enclosed by different whale vessels on their return from the North Sea fishery. These show that the good work is still going on; and I think we owe it to the friends of this mission to show them, as frequently as

we can, that their friendly assistance has been well received, and blessed by the Lord of the harvest. I have given you only extracts, that I may not appear to claim too much room in your Magazine. I am yours truly,

A. CLARKE.

Extract of a letter from Mr. Hindson to the Rev. Adam Clarke, LL.D. dated Gossaburgh, East-Yell, Oct. 3, 1826:—“Your letters of July 22d, and Aug. 10th, were received in due time, and afforded me great satisfaction and comfort; as they brought the intelligence of your safe return, and afforded me directions and encouragement relative to my work.

“Since I wrote last, I have visited Fetlar, Unst, North-Roe, and almost every part of Yell. Some of these visits were necessarily short. The following is an extract from my Journal relative to my tour through Fetlar and North-Roe:—

“Aug. 8.—This day I left home for Fetlar, to preach to the fishermen. I took my passage in a six-oared boat from my own door; the wind blew, the

sea rolled, and I was very sick. When I landed, I was glad to lie down in the fishermen's straw-bed, to get a little rest. I slept a short time, rose up, took a little refreshment, and then preached in the open air to about 300 attentive hearers. During the sermon we had a strong wind, and sometimes rain. After preaching I visited, conversed, and prayed with, three sick people, and then walked to Smithfield, and was kindly received by the family of Mr. Smith. On Wednesday morning, the men, having had previous notice, collected about ten o'clock. No house could be found that would contain half of them; and, therefore, notwithstanding the strong wind and occasional rain, I was obliged to stand out of doors: I preached with enlargement to upwards of 300 hearers. After dinner I walked to the middle of the island, and lodged with the Rev. Mr. Cowan, the minister, an agreeable friendly man. On Thursday morning I walked to the west side of the island, and preached to a congregation of women, the men being employed in the fishery. I intended to cross the Sound in the evening, but could not, the weather being stormy. On this account I lodged in Ury, and set off on Friday morning, at seven o'clock. I sailed to Vatsetter, and then walked home, three miles.

"Aug. 12.—This day I left East-Yell for North-Roe; but when I got to Westsanetwick, the wind and rain prevented me from crossing the Sound. I tarried for the night, and early in the morning went to the sea. After two hours hard pulling against wind and tide, we reached the place of our destination. This was Sunday morning. The people collected at twelve o'clock, and I preached to them, and baptized a child, in the open air. Afterwards I met the Society, and preached again at four o'clock. I remained till Wednesday, preached four times with great comfort, met the Society, the leaders, visited the families, &c. I returned to East-Yell on Thursday.

"North-Roe is Mr. Langridge's station. He was then sick in Lerwick, but has since recovered. Mr. Macintosh came here Sept. 9, after having spent more than a fortnight in Lerwick assisting Mr. Lowthain. Mr. M. is now in Unst. I hope he and I shall be comfortable and useful together. We will endeavour to attend to all the

places you mention. The last Sabbath but one I spent in Burravoe, South-Yell. The morning was fine, and the people began to flock in from every quarter an hour earlier than usual. It was delightful to see them coming streaming over the hills. The booth kindly lent by Mr. Leish, was well filled, and many were on the outside. I stood at the door, and all heard with great attention while I addressed them from Jer. viii, 20. After preaching I met the Burravoe and Cuppaster Classes, and added two new members. In the afternoon the house was filled almost to suffocation; and such was the goodness of God, that during one part of the sermon, wherever I turned my eyes, all were bathed in tears. It was not thus when I first came to Yell; but the word now finds its way. To God be endless praise. In the evening I visited a family, the father and mother of which are members of the society. They are active, prudent people, both deeply convinced of sin, and earnestly seeking salvation. They have seven fine children. On Monday morning I came to my dwelling in peace, satisfied with the sabbath's work, and pleased with the prospects of usefulness among the people.

"The last sabbath I was at home. The congregations were the largest I have ever had in East-Yell. The house, stairs, windows, &c. were all filled; and even on the outside of the windows, the people stood upon ladders to hear the word of life. I preached in the morning from Eccles. ii, 9. After sermon I met the society, and gave tickets and notes of admission to thirty-seven persons. In the afternoon I preached again from, "Now if any man have not the spirit of Christ, he is none of his." In the evening I held a prayer meeting. Yesterday morning I had upwards of thirty children, who came to be taught and catechised. Of late several old people have joined the society, in whose hearts a good work I believe is begun. It is not a little thing to see persons sixty or seventy, and even eighty years of age, earnestly seeking for mercy. This is the Lord's doing!"

Extract of a letter from Mr. Wears, to the Rev. Adam Clarke, LL.D., dated Bay-Hall, Walls, Shetland, Oct. 7, 1826:—"I find myself at Walls surrounded by a number of sensible, kind, and pious people; and the best of all

is, the presence of the Lord is with us, and we have the prospect of much good. We have been round the circuit; in most places we had refreshing seasons from the presence of the Lord, and about twenty were added to the society: a few of these are already rejoicing in the pardoning love of God. On the first sabbath night that we preached here, "great grace" was upon us; one woman went home deeply convinced of her lost condition as a sinner; she slept not during the night. In the morning, one of the family asked her what was the matter. Her heart was too full immediately to reply; but when able to speak, she told them the Lord had convinced her that she was a very great sinner. Her account to me was, that when she heard Dr. Clarke preach she felt her heart begin to soften; and the first time she heard us preach, she felt that she was a great sinner. On the next Sabbath, for the first time, she was at a class meeting; and while the leader was speaking, her soul was made happy in the enjoyment of "redemption through the blood of Christ, the forgiveness of sins." One soul entered into the liberty of God's children, while returning home from the preaching about a fortnight ago; and on the following sabbath, being the first time she was in a class meeting, she was able to testify that Jesus Christ hath power on earth to forgive sin. It is worthy of remark, that there are few in our societies in Shetland who do not enjoy the liberty of the gospel, and they are seldom long in the society before they attain it. They enjoy forgiveness of sin, and the inward witness of it.

"I returned last week from the island of Foula, according to Captain Colby, thirty-six miles distant from Mainland. This island with its five prominent hills, presents the most noble appearance of any in the Shetland group. From the top of the highest hill, in a clear day, several parts of the Orkneys appear above the horizon. Upon this hill we saw a pair of eagles, who keep the sole possession, beating off their young as soon as they are grown up, to seek a residence elsewhere. Our grand object here was to preach the gospel of Jesus Christ; and we are happy to state it was not without success. We spent seven days with the people, preaching every day; and on the sabbath day we preached thrice.

I suppose all that were able attended; and, what is much to be commended, because very uncommon, they were all present before the time appointed. We visited every family, about forty in number, exhorting and praying with them; and leaving a Tract with every individual that was able to read. They received the word with all readiness. One person that had been convinced under Mr. Lewis a few months ago, obtained peace through believing. The kindness of the people was very great; and when leaving them they would have loaded me with both the fruits of the earth and the sea. The boat that brought me out has not yet been able to return for the weather. The island is inaccessible in winter; but as soon as the weather will admit, I shall feel great pleasure in visiting it again.

"On Wednesday last we opened our little chapel in Skeld, in the parish of Sandsting. I preached in the morning from Ps. cxxii, 1, and in the afternoon from 1 John i, 7; "The blood of Jesus Christ his Son, cleanseth us from all sin." The congregations were large, and three persons joined the society. Yesterday we held our quarterly fast; we had prayer meetings at eight o'clock in the morning, and at noon. After visiting a few sick persons in the afternoon, we preached in the evening at a small town about a mile distant. About twenty persons returned over the hill with us to our neighbourhood. The only light to our feet proceeded from a burning peat, carried in the hand of our guide with a pair of tongs. The day was to myself a blessed day; as a "Sabbath unto the Lord." We had preached on the preceding evening from, "O Lord revive thy work;" in this prayer most of the society join their preacher. We are thankful for what has been done, but are far from being satisfied.

"We have not yet received any of either the bedding or clothing from Lerwick, though it is much needed. I saw two wretched families in Foula; one, a poor woman, with her aged mother, in a mud-walled cottage without a door, which the woman had built herself with the help of a few of the men on the fishing station. In the other family were two sons, one sixteen, the other twenty-five years of age. The youngest reminded me of Nebuchadnezzar. He was resting upon his four limbs on a stone near the fire;

part of his body was covered with a single tattered piece of woollen. The elder brother was also defective in his mental faculties. Though sitting erect, he was not able to use his limbs; and to his calamitous condition was added blindness. They were both crouching to the fire for want of clothes. I am sure you will approve of a covering being sent to these objects of pity.

"I have ordered some books, and intend to commence a sabbath school in each of the chapels. The Walls chapel is finished; all the pews are let, though very low, at 6*d.* and 9*d.* a sitting."

Extract of a letter from Mr. Lewis, to the Rev. Adam Clarke, LL.D. dated Lerwick, Oct. 25, 1826:—"I am sorry that I have not had time to write to you; but since I came from England the whole of my time has been spent in the country, and it was the 11th of September when I arrived in Lerwick.

"My first tour after I came home was to the south. I visited every society, and gave the sacrament in Dunrossness. We were much distressed for want of room, but the Lord's presence was eminently felt by all; about 120 received the communion. The chapel in Sandwick is by far too small; we must get it enlarged in the spring if we can get money. In all the places the societies are in a flourishing state; a few are constantly added to them, and they are growing in grace.

"On Sunday, Oct. 15th, I preached twice in Sandness, baptized a child, and administered the Lord's Supper to about a hundred communicants. It was a very solemn season, and all professed to have been much blessed. In the evening I went to Passa; the Sound was very rough. I preached to a large congregation, and administered the sacrament to the society there for the first time. The Lord was verily present. A circumstance took place in this island since I left, that has given me much pleasure; we have been greatly incommoded for want of a house to preach in. We had our choice of all in the island, but they are all too small. But a young man of the name of Magnus Isbester, who feels deeply interested in the salvation of his neighbours, has, at his own expense, built a large house for the sake of accommodating the people. I should be glad if we had it in our power to reward such

zeal, by giving him two or three pounds towards paying for the wood which he bought, as he is but a poor man.

"Sunday, 22d, I preached in Walls. After the first sermon I administered the Lord's Supper to above 150 communicants. This was a peculiarly solemn and impressive season: the chapel was full, and all felt it was good to be there. Before we could conclude this service, the people without were ready to break in the doors. When they were opened, the chapel was excessively crowded, and scores could not get in at all. I preached again, and then had my dinner about four o'clock. At six I preached the third time, and after all met the society, and addressed them on the necessity of attending to relative duties, industry, and cleanliness. Since I left Walls several have been added to the society, and among others two women who were awakened to a sense of their lost state under your preaching in Walls. So you see that your visit to Shetland, in more than one way, will bring glory to God. The chapel in Skeld is finished, and well attended; and a few have been added to that society. Indeed, the Lord is adding in every place to the societies. In Brindister, in Aithsting, I have encouraged the people to quarry stones for a chapel. This they will do, and they will burn lime without any expense to us. This chapel will not cost above 15*l.*; it may be not above 12*l.* We presume on having Mr. Scott's 10*l.* It will be built six miles from any place of worship, and we have above thirty in society; and a school in this place will be a great blessing, which we intend to have in this chapel."

EUROPEAN MISSIONS.

France.—By letters from Mr. Cook it appears that the openings for usefulness in the South of France among the Protestants are exceedingly encouraging. The piety and zeal of the pastors appear greatly to increase; and, as their parishes are large and scattered, so that many of the people can be but seldom visited, several of them are anxious that the number of our missionaries should be increased for the sake of a destitute people, thirsting for the word of life. One of these clergymen writes to Mr. Cook:—

"I suppose, my dear brother, that you have had time to receive the answer of your society to the proposition

that I had made you to come and evangelize the churches of our neighbourhood. Is the permission to do this granted? and may we hope to see you unite your efforts to ours for two years to bring some souls captive to the obedience of Christ? I believe that you might do as much good in these parts, at least, as in Languedoc. Larache is indeed only a small protestant community, but it is placed between the churches of the Dordoyne, and those of Saint-Onge, and how much good there is to be done, particularly in these latter! There are Consistorial Churches which have fifteen or sixteen sections, that cannot be visited by their respective pastors oftener than every six or seven weeks, and sometimes even more rarely. Your appearance in the midst of these churches will be, I hope, a real blessing. You know our necessities; they are great; and I shall be happy indeed to see a brother, a friend, do that good in my church which I have not been able to do myself. Ah, I shall not be jealous of your success. I shall bless God for it, and all my efforts will tend either to prepare the way for you, or to continue the work which you will have had the happiness of commencing."

Ireland.—Extract of a letter from Mr. Ouseley, dated Nov. 30th, 1826:—"I wrote to you from Cavan a few hasty lines, stating the turning away of so many from the mass to the reformed church, or, in other words, to the religion of Christ; the number was then ninety in Cavan church. I have returned from thence a few days since, and find that, on last sabbath, forty-three more conformed to Protestantism; and it is considered that these are but a few drops before a great shower! I trust this beginning is the fruit of divine light just dawning on the long enslaved mind. O that it may be as the morning light, shining more and more to the perfect day! There appears to be a movement of men's minds, in some degree, all over our country. Thank God that, before my head has been laid down in the dust, my eyes already begin to see what my heart has been so many years longing after.

"I have, in this last excursion, been out eighteen days. I rode upwards of forty miles (English) the day I left home, and the day I returned nearly the same; two days' travelling besides, on which I did not preach; on

the other fourteen days I preached twenty-seven times, of which eleven were in streets, and in markets chiefly, to great crowds indeed. In the first week I preached in the markets of Bally-James-Duff, Killesandra, and Awagh. In this last, two men were shot by the peace officers, in a dreadful riot in the fair a few days before, and in which the people, I have heard, greatly abused the police, forced a gun from one of them, and would have murdered them, had they not at length fired upon them! Yet I was heard with great attention indeed, while I opened to them Matt. xxiv, 24: "False Christs and false prophets shall come, and shall show signs, &c, to deceive even the elect, if possible," &c. On the next week I preached in Cavan streets on the Sabbath, Monday in the fair, and Tuesday in the market, besides every night to crowds in the chapel; on Wednesday, in Ballyhays street, and in the house; on Friday, in the market of Coothills; on Saturday, in Ballyhays street and to a large congregation in a gentleman's parlour. On Sunday and Monday, in Cavan streets, and to vast crowds in the chapel. Some Romanists followed me to have conversation with me. I trust fruit will abound. On Tuesday I preached in Ballyduff market.

"I breakfasted on two mornings at Lord Farnham's within about two miles (English) from Cavan, and was much pleased with every thing I saw. I was at prayers each time at half-past eight in their neat chapel in Farnham House. The established clergy, both here and in Cavan, are amiable, pious, and zealous men, and are very sedulous in instructing the new converts, and were quite kind and affectionate to me. They are all well pleased with my little exertions in the streets, &c, and also in my writings. Lady Farnham is a valuable person, truly so, and of great zeal for God. The converts generally come to her chapel, and are not only treated with kindness and hospitality, but are for some few days instructed by some of the pious clergymen in the principles of pure Christianity, and then return home.

"My first excursion after conference last, was principally through the counties of Westmeath, King and Queen's county, and I touched a little on Galway county also. The circuits of Monteith, Tullamore, and the Banagher mission, are situated in these.

I touched on Meath and Kildare too. I was out twenty-seven days, and preached during twenty-four without intermission; rode about three hundred miles, and preached fifty-nine times, of which from twenty to thirty were in the open air and streets, to great numbers of Romanists and others, who heard gladly. I trust it will yet appear to the glory of God and good of many. The towns and villages I preached in were, Trim, Athbow, Mullingar, Tullamore, Kilbeggan, Tyrrel's Pass, Moat, Athlone, Ballinsloe, Banagher, Eyrecourt. Here, as I preached on horseback on the sabbath to a streetful of Romanists and Protestants, the priest took the alarm, and came running out of his chapel to disperse his hearers! Angry as he was to drive them off in haste, they were very tardy in going. I requested him to come near and talk a little with me; but he had no ears to hear. I then said to them, in Irish, which is chiefly their language there, "Your priest tells you, and very truly too, in the chapel, 'That to oppose the known truth, is to sin against the Holy Ghost and destroy your souls.' But you know well, as must he, that what I am speaking is God's truth. Therefore, in thus opposing it, he comes forth to commit this very sin himself!" He soon after this disappeared. How sad is the lot of these priests, to be obliged to teach what is the contrary of the gospel; and hence they must either be content to be detected, or must oppose it. From this I went to Banagher, and preached in the evening; thence to Lawrence-Town, Cloghan, Farbane, Banagher again, Burivokane, Birr: here I preached in their chapel and market to great crowds, and in this town is a singular schism between the priests. The one would not be governed by his bishop, who directed him to leave that parish; and when he would not, (for the flock liking him better than the other would not hear of it,) the bishop came in person and excommunicated him; but the people hissed him, and, had not Lord Ross called the military to the spot, would have proceeded farther; the young priest, Mr. Crotley, set him at nought. They now are divided, and four-fifths of the flock, I learn, remain with him, and have fitted up another house of worship. He tells them they were imposed on, and encourages them to read God's word! This is

well, I expect farther good will result from it.

"From thence I proceeded to Ballyboy, Tullamore, Phillipstown, Portarlinton, Maryborough, Abbeyleix, Dunaw, Monslereven, &c, preaching in all the streets, generally, as I went along, and also in chapels and dwelling houses.

"I returned home in good health, thank God, and with a happy mind. I rested after near a month's absence, three days, and went forth again in order to preach on the sabbath at a great field-meeting at the rock of Donamaise. I set out on Saturday, August 26th. I rode upwards of forty-three English miles; it rained most of the way; yet I got to Ballybritis time enough to preach, and after all was not much worse, only I got a little cold, which was soon, in mercy removed. On this excursion I went as far as the County Kerry and to Killarney Lakes; was fifty-five days absent, and preached on fifty-four of them without one day's intermission, and was ill only one day, on about six that I had long journeys, &c. I preached from seventeen to twenty-two times, or more, per week. So that in fifty-four days I was enabled to preach within, and in the open air, streets, and markets, about 155 times, and was little if any thing the worse: to God be the praise. My course now was through the Queen's county, Tipperary county, county Limerick, and Kerry; I stopped ten days in Kerry; and had fine congregations in all parts of it that I visited. Brother Phillips was with me or went before me in most of the places. The Romanists heard me with better temper at this time than before. Yet I now laid before them, in stated sermons I had announced, the peculiarities of their doctrines which stand opposed to the gospel.

"I acted similarly in Limerick city, and we had large congregations, and several Romanists to hear, both here and in other parts of the county, or circuit, and no complaint. I had two affectionate letters from a Romanist layman, one of which with my answer, appeared in the Limerick Chronicle. Thanks to the Lord for putting me into this ministry, and thus enabling me, at so advanced an age, nearly sixty-five years, to preach to such multitudes, and go through so much riding and labour with so little inconvenience."

REVIVALS.

Since our last number went to press, tidings of revivals have come in from almost every quarter. These are detailed more at large in the *Christian Advocate* from week to week. We can only give a condensed account of them in the *Magazine*, without excluding other matter which our readers are authorized to look for in its pages.

A letter from the Rev. Thornton Fleming, presiding elder of the Pittsburgh District, dated Feb. 1, 1827, gives an encouraging account of the progress of the work of God in several circuits in that district. Speaking of Redstone circuit, he says:—"Within a few months about one hundred have been added to the church, and a much greater number converted to God." On the Connelsville circuit he says a gracious work commenced at the quarterly meeting in November, and on the evening of the 12th, "eight professed to find redemption in the blood of the Lamb." On Williamsport circuit also, "many have been brought from darkness to light, since our last quarterly meeting, and many more are anxiously inquiring what they shall do to be saved."

Hempstead Circuit, L. I.—A letter from the Rev. Daniel De Vinne, states that "Rockaway, Huntingdon, Musqueto Cove, and South Oyster Bay have been graciously visited, and that one hundred and eighteen have been added to the church."

Chataque Circuit.—Extract of a letter from the Rev. J. S. Barris:—"During the Christmas and New Year meetings, the Lord showed some tokens for good. Several were brought to cultivate an acquaintance with Him whom to know aright is life eternal. During these favourable appearances the period for holding our second quarterly meeting arrived. This was held in Youngsville. All appeared to come there under the impression that they should have a good meeting: and indeed it began in power, continued in power, and ended in power: and glory to God, the work goes on there yet in power: and my soul says, let it go, until every appointment on this circuit shall catch the hallowed flame. It was the best quarterly meeting I was ever at, and so said more of my brethren in the ministry. In a love feast we had eighteen to come forward as candidates

for probation, and it was a love feast indeed. I think near twenty were converted to God during the meeting, while all were quickened. Our beloved elder Swayze, who presided, is on the wing for glory; may the Lord attend him, and make him continue what he has been, a flaming torch on the district. Here it was that we saw the power of God arrest the unbelievers. Some of their leaders in folly, have bowed to the mild sceptre of the gospel. One of them came forward and committed to the flames several packs of cards, in the presence of the preachers. Since which I learn he has experienced that Jesus Christ has power on earth to forgive sins. Another, I hear, has also committed his cards to the flames. The Lord grant that this pattern may be followed until none shall be left to advocate the cause of the devil. I think the 13th and 14th of Jan. 1827, will long be remembered in Youngsville, with pleasure, by hearts that there and then found Christ Jesus to be precious. On sabbath evening our elder administered the sacrament to our afflicted mother in Israel. It was a profitable time, I think, to all that attended; and she could there testify that she then had bright hopes of soon getting to heaven: and I expect ere this reaches you she will be beyond the reach of sorrow, with Jesus shut in. I rejoice to find so much cheering intelligence in the *Advocate*. May the Lord continue to bless, and the people to tell us of it, until the world be inundated with the glory of the Lord. Amen.

Wilmington, Del.—Extract of a letter from the Rev. L. M'Combs, dated Feb. 22, 1827:—"We have had many awakenings. Fifty-nine whites have joined on trial, and between twenty and thirty coloured. Some we have dropped from the list, and some have obtained certificates and have removed before their time of trial expired. Fifty-two still remain of the whites, and between forty and fifty profess to have found peace with God. There are many more under conviction for sin, and there is a prospect that we shall be able to obtain some more candidates for membership in our church. We receive more or less almost every sabbath, on trial. If nothing should intervene between this and conference

to prevent, we think that we shall be able to present at least fifty in advance of the last year's number.

"But the most pleasing part of our situation is, that the old professors of religion are becoming more steadfast in the doctrines of the gospel, and the practice of family and relative duties. This is strikingly manifested in their disapprobation of the doctrines which have been lately preached in this place, denying the divinity of Christ, the doctrine of atonement, and of consequence the necessity of repentance and faith in the merits of Christ, to obtain the pardon of sin, and holiness of heart and life. Those invidious attacks against the fundamental doctrines of the gospel, although covered by the garb of piety, can never be successful among men of experience, and correct practice in religion. The excitement produced thereby is mere effervescence, which must eventually evaporate.

Ontario District.—The Rev. Abner Chase writes, that "At a camp meeting held in the town of Phelps, near the Sulphur Springs, the Lord was pleased to manifest himself in mercy to many. From the commencement to the conclusion, the ministers of his word were unusually favoured with a divine unction, and their word was with power and demonstration of the Spirit. The members of the church were also greatly drawn out in the spirit of prayer. We were enabled to preserve good order during the meeting, and much good was done which then appeared. As near as could be ascertained, about sixty found peace through believing; and at the close forty eight were added to the church on the ground, and a number have since made application for admission, who were either converted or awakened at that meeting; a spirit of zeal and fervour was begotten in many hearts, which has apparently been the cause of promoting revivals in several neighbourhoods on other circuits.

"The north part of Ontario circuit, has been greatly favoured since the last annual conference. The camp meeting which was held during the session of the conference, was probably a great means of the commencement of this work. Since which it has spread into several societies and neighbourhoods; and probably one hundred have been brought to a

knowledge of sins forgiven. Among them are some very remarkable instances of the power and grace of God. One, an old revolutionary soldier, of three score and ten years, professes to have found the pearl of great price, and hitherto has given the most indubitable evidence of a real change of heart. About sixty have united with us, and some have joined other denominations.

"In Penn Yan station, we have, under the divine blessing, succeeded in completing our new church, a neat and commodious building, which was dedicated to the service of Almighty God, on the 21st of December last. We have a respectable congregation at this place, and have had considerable addition to our numbers the present year, and our prospects are still encouraging.

"In the town of Hector, on Ulysses circuit, a gracious work has lately commenced, and is progressing, though more like a gentle shower than like an overwhelming torrent.

"On Seneca circuit, a gradual work has been going on for some time; and although the preacher stationed there has, for want of health, laboured very little on the circuit, yet the Lord has greatly owned the labours of the local preachers, and about seventy have been added to the church, and many more are inquiring, "What shall we do to be saved?"

"On Catharine circuit some showers of grace have lately descended: a number have been converted, and we hope for greater things still in that part of our work."

Revival in Baltimore.—Extract of a letter from the Rev. B. Waugh:—

"As usual, I write in haste, and have only time to say, that Baltimore is blessed with a considerable revival of religion at the present time. The excitement has mostly prevailed in the southern part of the city. Our meetings for exhortation and prayer have hitherto been confined to Wesley chapel. Here we have been favoured with the blessing of God, evening after evening in succession, for nearly two weeks: during which time, there have been many conversions. The prospect becomes more glorious every day. I most devoutly hope that it is the commencement of a general revival. Professors of religion are more engaged in seeking sanctification than I have

ever known before. O for holiness! in the ministry and in the membership! I hope to be able to send you better tidings shortly."

Hallowell Circuit, Me.—Extract of a letter from the preachers of that circuit, dated Feb. 17, 1827:—"At our last general class, twenty-four converts were received on trial. There is some excitement generally on the circuit. We are praying that the work may be more mighty and powerful, and that this eastern country may be set on fire with the flame of reformation. And we confidently expect that our brethren in the west and south are co-operating with us in prayer, and will with emphasis respond the hearty AMEN. We lift up our eyes on this widely extended field, and behold it white already to harvest. But alas! for us 'THE LABOURERS ARE FEW.' But notwithstanding the disadvantages we are subjected to from fewness of numbers, we are resolved to thrust in the sickle with our might. And in the mean time we would earnestly raise the Macedonian cry to our brethren in other parts of the world's field,—'COME OVER AND HELP US, COME OVER AND HELP US.'"

New Albany, Ind.—The Rev. George Lake in a letter to the editor of the *Christian Advocate*, says:—"Great indeed, is the reformation which has been wrought in this place within the last twelve months. One year ago, the society consisted of from thirty to forty members. These were generally orderly in their conduct; but the most deleterious and soul-chilling formality which can be conceived, attended their devotions. Frequently there were not more than six or eight persons at a prayer meeting. But recently, our meeting house has not been sufficient to contain the congregations which sometimes attend on these occasions. The exercises are spiritual, ardent, and interesting; and the society has increased to about one hundred and twenty. The whole accession of members, which the Methodist Episcopal Church has received, within the bounds of the Corydon circuit, during the last twelve months, is not less than two hundred and seventy. Oh! that the word of the Lord may have free course and be glorified, until that gospel, which breathes peace and good will towards men, shall be heard, obeyed, and loved by all.

Warm Spring Circuit.—The Rev. J. B. Crist writes under date of Feb. 17,—"At five of our appointments, we now have the most interesting work I ever saw. Being in a new place, I laboured under serious disadvantages, until lately for want of help; but, bless the Lord, times are changing. Some of our young converts have taken courage to tell others what the Lord has done for them. Prayer meetings are established, and conducted by our young brethren, with great success. At one of these, a short time ago, God honoured them with six conversions. Our society is increasing fast. Oh! may the Lord continue to add to our little number. It is worthy of remark, that of all I have taken into the church this year, but two have been accused of improper conduct, and but one has been expelled; and of all who have embraced religion among us, not one has left us to join another church, although many of them would do honour to any society. We have at present, three meeting houses building in our circuit, which are designed for our use."

Letter to the editor of the *Christian Advocate*, dated Manchester, Conn., March 3, 1827:—"We have in this place a good work of God. Not far from sixty have found the pearl of great price, and the flame is spreading gloriously. We have from one to three meetings every evening. My only fear is, that our unbelief, our want of holy love, of humility, of union, or of holiness in general, will cause the Lord to stay his hand of blessing. We ask the prayers of all the children of God, that this work may not stop among us until hundreds are converted, and scores, at least, sanctified wholly to God.

Yours in the gospel of Christ,

AARON LUMMUS.

Hampshire Mission.—Letter from the Rev. Parmele Chamberlain, dated Northampton, Feb. 21, 1827:—"I am happy to inform you, that the cause of religion is prospering within the circle of my labours. I cannot indeed, tell of multitudes won to the obedience of Christ, through the powerful influence of gospel truth; but here and there the heart is solaced with the presence of one who, till of late, was wandering upon the dreary plains of unbelief and error, but now through mercy, a fellow traveller to mount Zion.

"Our numbers in this place, (North-

ampton,) by conversion and certificate have increased to thirty : among whom are two exhorters and one local preacher. Consequently we have preaching every Sabbath. Prayer meetings are kept up in three different neighbourhoods; and not unfrequently are these seasons of great interest and power. The society and others evince, by their liberality, an anxious desire for the continuance of their present privileges; and to the credit of the people of Northampton, I must add, I have ever met with kindness and respect among them. Some drops of the shower of mercy, which has of late been watering this town, have fallen within the limits of this society; and the present prospect affords ground to anticipate that the time is not far distant when this little vineshall extend itself, and its branches reach over the wall.

"A few days since, with the assistance of a justice of the peace, we embodied ourselves as the First Methodist Episcopal Society of Northampton, and are now exempted from taxation by another religious society.

"The opposition which was exer-

cised the last year, in towns north of this, has measurably declined. There is a small society in Greenfield, and another in Whately. In Deerfield and Williamsburg, the prospect is good."

Revivals in England.—A letter from the Rev. Richard Reece, to one of the Editors, dated London 30th Dec. 1826, contains the following interesting intelligence:—

"Since I wrote last, I have been informed of a glorious revival of religion in the town of Leeds, where they have given notes of admittance to about five hundred during the last quarter; also at Hull, there has been a large addition to the society, and upwards of two hundred have lately found peace with God. The work seems to be extending in several other parts of the connexion; and I hear one of its peculiarities, is, that many of the aged members of the society are receiving a deeper baptism of the Holy Ghost, and power to believe to the entire sanctification of their souls. Thus the Lord is preparing his instruments to spread a savour of his knowledge in every place."

CONTRIBUTIONS TO THE MISSIONARY SOCIETY OF THE METHODIST
EPISCOPAL CHURCH.

Since the last number went to press, the following sums have been received.

From the Virginia Conference Auxiliary Society	\$132 00
From the Rev. N. Bigelow, donation	2 00
From the Rev. Dr. J. Emory, his life subscription	20 00
From a lady in New-York, by Mr. J. Westfield	500 00
From Michael Houseworth, donation	10 00
From sundry subscribers in New-York	16 50
From Mr. Thomas Roby, annual subscription	2 00
From the Rev. Bishop Hedding do.	2 00

OBITUARY.

DEATH OF MRS. LUCINDA BOARDMAN.

Mrs. LUCINDA BOARDMAN was born in Junius, Seneca Co. N. Y. March 17th, 1799. Nothing is known to the writer of this memoir, of her childhood, except that it is said, she possessed a very amiable disposition. At nineteen years of age she was married to Mr. Elijah Boardman; and at a camp meeting held in Palmyra, the July following, her burden of guilt was removed, and she was made the happy subject of justifying grace.

Shortly after her conversion she joined the Methodist E. Church, of which she continued a useful member until her death. It is worthy of re-

mark, that as her husband was greatly exercised in his mind about preaching the gospel, believing it his duty and striving to get rid of the impression, determined on the study and practice of medicine; but by her entreaties he was prevailed on to abandon his purpose, and comply with the obvious dictates of the Spirit of God. Accordingly he was recommended to the Genesee Conference and received on trial in July 1819, and was appointed to travel in Upper Canada. Sometime in the winter following she accompanied her husband to the field of his ministerial labours; and during the seven remain-

ing years of her life she continued to remove with her companion from circuit to circuit. These were seven years of labour and suffering; her constitution was delicate, and the circuits on which they were stationed did not always yield a comfortable support. But such were the sweetness of her temper, her patience under sufferings, stability in the cause of Christ, her tender regard for the friends of Jesus, and her love for the souls of all, that she did not fail to secure the friendship of all that knew her.

Sister Boardman rendered herself not only very amiable, but a pattern to others by her plainness of dress, her unaffected modesty, and uniform attention to the means of grace. It is said by those acquainted with her best, that she observed *Friday* of every week, as a day of *fasting* and prayer, and that so upright was her walk and inoffensive her deportment at all times, that no one could say ought against her. But if any one trait in her character appeared to greater advantage than another, it was her pure scriptural love to her companion, and her rational and unabated exertion to promote his happiness.

But much as she was beloved by a numerous circle of friends, and dear as she was to her companion, she was not free from disease, nor yet secure from the arrest of death. During some part of the warm season previous to her death, her health seemed de-

clining, and for the eleven days of her sickness which terminated her useful life, she suffered much; but she manifested that Christian patience which does honour to the gospel. The morning previous to her death, she was heard to pray that her life might be spared, if it would be for the good of the cause; but if otherwise she prayed for supporting grace. Her sufferings were very extreme in nature's last struggle. She bade an affectionate farewell to a mother in the church who had attended her considerably in her last sickness. Being asked by her husband if she had nothing to say to the rest, she turned and addressed him in a most affectionate manner, exhorted him to faithfulness, gave him much good advice, and said, "God bless you my dear husband." When she saw them weeping around her bed, she said, with much difficulty, "Weep not for me." At another time, "Let me stay no longer." Her companion said, "Be patient, God's time is the best." She answered, "I am afraid my patience will not hold out." But death soon terminated her sufferings. She died about five o'clock, P. M., Oct. 10th, 1826, in the town of Parma, Monroe Co. New-York. Thus lived and died our much beloved sister Lucinda Boardman, in the 28th year of her age. An appropriate discourse was delivered on the occasion by the Rev. Mr. Randall, on Rev. xiv, 13.

LORING GRANT.

POETRY.

HALLELUJAH.—BY JAMES MONTGOMERY.

HARK! the song of jubilee,
Loud as mighty thunders roar,
Or the fulness of the sea,
When it breaks upon the shore:
Hallelujah! for the Lord
God omnipotent, shall reign;
Hallelujah! let the word
Echo round the earth and main.

Hallelujah! hark! the sound,
From the centre to the skies,
Wake above, beneath, around,
All creation's harmonies:

See Jehovah's banners furl'd;
Sheathed his sword: He speaks: 'tis done,
And the kingdoms of this world
Are the kingdoms of his Son.

He shall reign from pole to pole
With illimitable sway;
He shall reign when like a scroll
Yonder heavens have pass'd away;
Then the end; beneath his rod,
Man's last enemy shall fall;
Hallelujah! Christ in God,
God in Christ is all in all.

ERRATA.

Page 19, line 3, read *σκηνοποιῶν* instead of *σκετοποιῶν*.

Page 79, line 17 from bottom, read *scarcity* instead of *society*.

Page 108, line 9 from bottom, insert the word *future* between the words "singular" and "of."

Page 109, line 7 from bottom, read *יִרְיֶה* instead of *יִרְיֶה*.

Page 109, line 3 from bottom, read *KNEW* instead of *KNOW*.